

**R A I N E F R O M
T H E C L O V D S,**

upon a Choicke Angel.

OR,

A returned Answer, to that common
Querritur of our Adversaries.

Where was your Church before Luther?

Digested into severall Meditations, according
to the difference of Points.

Extorted off the Author, for stilling the vncessant, and no less
clamorous Coassation of some Patnicke Frogs,
against the lawfulnessse of our Calling.

MATTH. XXI. VERS. 23. &c.

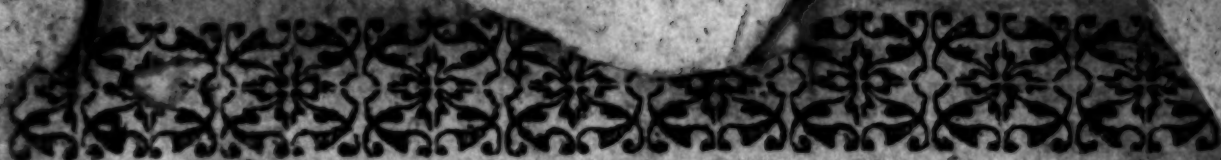
*And when He was come into the Temple, the chiefe Priests, and Elders
of the People, came unto Him, as He was teaching, and said, By what
authoritie dost Thou these things? and who gaus Thee this authoritie?*

By 3^d. Andrew Logie.



A B E R D E N E,

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TO THE RIGHT
WORSHIPFULL, AND
TRVELIE RELIGIOUS,
S^r ALEXANDER GORDON
Of Clunie, Knight,

Grace, Mercie, and Peace, &c.




RIGHT WORSHIPFULL,
I haue dared, out of the tempo-
ralitie (as vvee learne novv abusive-
lie to speake) to emprunt your Worships Name to
this little vnpolished piece of mine vnworthie
workmanship; as iustlie fearing to disioyne in my Dedication,
whom GOD hath so happilie conjoynd in so tender and hear-
tie affection: which your Worship shall giue as the trueth beareth,
not to anie itching desire on my part to put hand to the penne, as if
in hoc mustaceo querorem laureolam; Nay, as who am more than loath
and vnwilling of my selfe, to giue ought foorth to the publicke
view, out of a conscioussnesse of my weaknesse, whereof I am not
the least ashamed to giue open signification; besides diuerse others
more than iust reasons and respects best knowne to my selfe: But
to the inopportune importunitie of the Adversarie, enforcing this
taske vpon mee, and expressing it of mee, how nilling so ever: As

semblable to that due regard had by mee to the Truth, (whereof it becometh everie Gregarie Christian in common to bee charie) though not the least heere endangered of it selfe, and in it selfe; yet turning quæstionarie with some of the blacker note amongst vs, as the ealier, so as yet (blessed bee GOD for it) the best prey of our compassing Adversaries; to whom wee envye not much these thetr so well accomplished Profelytes. Certes, I haue not subserved here my humor in this my Dedication, neither yet *sub manu demum hic mihi natum consilium*, as the triviall adage hath: But to speake sadlie, & no lesse sincerelie, without the least assentation, as which proves not much compatible with my naturall, if I durst glose my selfe, not without right putation and due pondering of the matter, haue I recourfed with these my barelie & nakedlie delineated, and vnfilled vp as yet lineaments, to the Zoar of your Worships Name; that shrouded and sheltered vnder the shadowing winges of the same, they may finde the better harbouring at home, and receiue as the safer conduct, so the srier passage abroad: as who truelie here finde my selfe, as emboldened on everie hand, so necessitated on everie side; whether from that your Worships respectfull regard to all, and reverend estimation of all of my Coate; or from that your Worships sincere loue to the Truth, (for the which wee haue matter to praise GOD, and pray for the happie and long continuance thereof, with a daylie increase, because of this so thicke apostating Generation) from whence the meanest indeuours of anie in this kynde cannot but finde most gracious acceptance, and heartie welcome, at your Worships hands. Expecting and expeting your Worships charitable construction, to the better part of those my simplaries, or rude and homelie labours; and so bolde, as familiar vsage of your Worships Name, in full acquyttall, of these whatsoever my paines, I most humbly take my leaue: this one thing intreating, what is wanting heere in the effect or worke it selfe, your Worship would bee pleased, out of that your *Persian* mynde to arcesse and repeat it from the workmans prapondering affection; and here withall most heartilie wishing your Worship the comble of all true happiness, here and hence.

Your Worships in all obsequiousnesse, most humble devoted,

ANDREW LOGIE,

Arch-Deane of ABERDENE.



AUTHORI.

Dissidium sine dissidio, sine lite maligna
Cui lis & bello qui sine bella gerit,
Militat ille **DEO** verè: velut umbra vagantur
Qui secus hinc vires exseruere suas.
Ista **LOGI** Tua laus. Nam dum Te ostendis in armis,
Oppugnatque novam Te duce Roma verus,
Dumque (ævi fatum!) velut unda supervenit undam
Schismata schisma parit, vulnere vulnus alit,
Vsq̃ue sacram puris manibus Tu tendis olivam,
Vsq̃ue Tibi **CHRISTI** tessera, **PACIS** Amor.
At nunc ô strages! ô funera! sanguine templi
Non aditus, verum ipsa immaduere adyta.

D. Wedderburnus.



IN LAVDEM AVTHORIS.

SÆpius externis pugnans LOGIAEVUS in oris
Prævalidis rationum armis, Romana subegit
Arma, ducesque ipsos: Patriis quoque victor in oris
Exultat, calcaturque hostes ratione, sagaci
Ingenio, verboque sacro, flammantis Olympi
Quod pater ipse dedit. Telo hoc Archangelus ipse
Confusus periet; Romanorumque phalanges,
Pontificemque premet gladio hoc penetrante, ruinam
Dogmatibus falsis feret hoc LOGIAEVUS; hic omnes
Expediet nodos, quoscunque vel Italia tellus
Opposuit veris verbi praeconibus olim.

* Hoc enim
nomine se in-
signari vult
Georgius Les-
leus, Romano
Catholicus,
Meletemata
hæc doctissi-
ma Authori
exorsit.

To the Author.

BRave LOGIA, so continue to beate downe,
By Scripture, Fathers, Reason, what is hatched
Against the Trueth, by Doctors of new Rome:
And show, that much of Vntrueths is but patched,
Which they maintaine. So Trueth shall Thee vp-holde,
And make Thy foes to quaille, but Thee more bolde.

Amoris ergo posuit Cargillus.



MELETEMATA λογικά,

*Quibus asseritur Vocatio nostrorum
ab Adversariorum vel syco-
phantiis quibuscunque.*



Here came to mine hands ano-
ther straying leafe, with the loynes trussed,
carrying or bearing this inscription; *Who want
lawfull calling, are Robbers, according to the war-
rands following, &c.* secunded and excepted by
a farrage of rudelie consarcinated, and con-
fusedlie amassed passages of Scripture: needleslie to proue the
necessitie of Calling; as which is not so much as contraverted
amongst vs.

Truelie wee admit this *Λεσσαν*, as lesse indeede lying po-
sition, *vel. ultro*, as who acknowledge in common, *Quod nemo
debeat εὐσηλῆται*, or, *εὐσηλῆται* *Ministerium invadere*: That
none must take this honour to himselfe, but hee who is cal-
led as *Aaron*. Where in the verie entrie wee would headilie
distinguish betwixt these two, To deferre our travels to the
Church; and, To obtrude them on the Church, and intrude
our selves into the Church: for the first may be lawfull in cases
through the iniquitie of tyme, *Vbi non virtus aut meritum, sed
favor erit presbyterum*: but this last remaineth still vnlawfull.
It holdeth alwayes true, that in a Minister there is required, as
δύναμις or facultie to teach; (for *γραμματις* must not bee

Heb. 5. 4

1 Tim. 3. 6.

Matth. 28. 19.

ἐγγεμισθῆναι, but διδάσκειν would bee διδάσκειν so
 ἐξουσία or potestas, as they speake in Schooles; hee must bee
 instructed with commission. Hitherto the LORD is said to
 haue called Bezaleel by name, and to haue filled him with his
 spirit for working in his Tabernacle, *Exod. 31.* Hitherto the
 LORD commanded Moses, to take Joshua the sonne of Nun,
 in whom the spirit was, and to put hands vpon him, *Num. 27.*
vers. 18. Hither-to wee see, *Numbers, 17.* amongst all
 the twelue Roddes of the Princes of *Israel*, onelie AARONS
 Rodde to haue budded, blossomed, and borne rype Al-
 mondes; where-by wee are taught symbolically, that the
 LORD will onelie blesse their Ministrie, whom hee setteth
 aworke himselfe. Hitherto wee see the marriage of these three
 in *unum Spiritum, Ite, Docete, Baptizate, Matthew* the last at the
 vpsnot, whereas CHRIST sent foorth his Disciples to that pub-
 licke Ministrie. Hitherto wee see with what care the whole
 Prophets, at least in common, alleadged still in the entrie of
 their prophesie to their warrand of Calling. Yea, last wee see,
quàm seuerè à DEO hic animadversum in sacri huius ordinis teme-
ratores, but the least regard to their qualitie. But in respect our
 Adversarie goeth no farther length, but contenteth him sim-
 plic to amasse some passages together, enforcing the necessitie
 of Vocation or Calling, I might *vel citra tenuissimum palviscu-*
lum hoc labore defungi, by subscribing to this granted and ac-
 knowledged trueth in common: the quæstion still remaining,
 with whom this vocation or calling is. Alwayes I shall lay
 hold on the matter even from so farre, and impose here a neces-
 sitie on my selfe, whereas there is none so much as deferred,
 or but barelie offered; not out of the least conscioussnesse of anie
 vnlawfulnessse of our Calling, or the least weaknesse therein;
 Neither yet heerein sillilie to subserue the humour of our Ad-
 versarie; Neither yet out of the least præsumption on my part:
 but *fiduciâ bonæ causæ;* as lykewise to satisfie, in some measure,
 as the expectation of all, so the most earnest expedition of the
 well affected: as last of all, lest else I might iustlie seeme, over-
 passing it with a dry foote, to overleape it lyke a Ditch, from
 whence I feared danger: Yea, and bee misconstrued, as to de-
 tract the Combate, whiles being so pointlie poynted at, &c.

Out

Out of these considerations then, one word, *en passant*, with a running pen, of this so much ventilated quæstion, of our Church her being before *Luther*; which our Adversaries with so open & full mouth noyse so much to day, yea, fill both Heaven and Earth with the brute hereof, and wherein they place the strength of their cause, as *Sampsons* strength lay in his haire. Truelie, to vntye and vnloose this their Gordian knot, non expectandus hic nobis *Elias aliquis, aut Deus à πρὸ μηχανῆς*.



Primum Meletema.



First of all, this maine ground would be laide, and headilie adverted vnto, in the Frontispice of this Worke: to wit, That the Church is still one and the same, though not alwayes alyke affected; as a man remaineth one and the selfe same man in sicknesse and health. Now from hence the ridiculous follie of these demands of our Adversaries appeare of will: to wit, Of the being of our Church before *L V T H E R*; as lykewyse, If shee was in Poprie or not. Certes, *Papatus invasit Ecclesiam*, Poprie hath invaded the Church: for *accidentis est inesse subiecto*, but not on the contrarie, *subiecti inesse suo accidenti*: so that the Church throughout her diverse conditions, before Poprie, vnder Poprie, and delivered, or come forth of *Babel*, is but one

and the same, remaining thus one common subject, lyable to diverse alterations; and lyke heerein to the naturall or physicall bodie of man, diverslie affected. Hitherto it is that you see the two witnesses, *Revel. 11. 3.* to bee cloathed in sacke-cloath, *ob tristem, videlicet, Ecclesie statum*; and againe, the Angels coming foorth with the seaven Plagues, *ad sumendum debitas de Antichristo penas*, to be cloathed, in signe of victorie & triumph, sutable in pure bright linnen, *Revel. 15. ob laetum Ecclesie statum*: Now *Est* of the third adjacent, præsupponeth *Est* of the second, as they speake in Schooles: And so it remaineth *quod subinde alia, atque alia sit Ecclesie facies*. Whitherto shee is well likened by the Fathers to the Moone, which remaineth one and the same, *etiam vel ubi patitur deliquium*, even while shee is eclipsed. For closure then, as the Church remained the same even whilst holden in captivisie in that Easterne Babylon; so did shee remaine one and the same, whilst thrallled and enbondaged in that Westernne and mysticall Babylon, &c.



Secundum Meletema.



VE acknowledge all in common, the Church for the ground and Pillar of the Trueth; the word Pillar heere being taken aright, *ratione, scilicet, forensi*, and not *Architectonica*; (for else all shoud proue confused in that speach of Saint Pauls; as if *domus, & id, cui innititur domus,*

was, that is, the Truth and the Church were one and the same, as our Adversaries heere confound: yea, as if the Church were not built on that foundation of the Prophets, and Apostles their doctrine) as lykewyse allusion heere being made, *ad domum illam Salomonis totam columnis conspicuam*. I leaue to speake of the different interpunction, which as it would cleare all heere, so hath it no little probabilitie, because of the synap- ticke or copulative particle, *καί*, in the beginning of the next verse, which would seeme to knit these wordes with some- thing going before, to this sense; That CHRIST, or GOD, manifested in the flesh, is the ground and pillar of the Truth, & without controversie the great mysterie of godlinesse. But to follow the received interpunction & interpretation, *ne crabrones irriteremus*, it is cleare frō hence, that we must needs acknowledge that pillar for the Church, wherevpon wee find the Truth ap- pended; since that, *ad Ecclesiam, tanquam ad columnam pro- stat veritas; in ea demum comparet*; so that from the doctrine, judgement must bee given of the Church, and not on the contrarie. Whitherto Gregorie Nazianzen sayeth well, *ὁ οὐκ ὕψιστος ἀποθρόνος; ὁ ὢ ἀντιδόχος ἀντιθρόνος*. Wherefore thus are wee ledde by the hand to institute a tryall, *penes quod sit veritas*, where and with whom the Truth is; this proveth in the ende the last analysis or resolution of this quæstion. If I durst make bolde, I would pose our Adversaries heere a little of their judgement, Whether it bee safer and surer worke, with Tertullian, *personas ex fide*, or on the contrarie, *fidem ex personis æstimare*: now our Adversaries holde this latter, and so must needs promiscuously receive the leaven of the Pharisees, because they sit in Moses's Chaire, for sound and true Do- ctrine. That I may make this farther tributarie to the errand in hand, from hence I thus argue demonstratiuelie:

That Truth which CHRIST and his Apostles taught, wanted never men in all Ages constantlie to professe the same: (for the Truth could never want witnesses)

But so it is, that which wee holde and teach,
is one and the same with that Trueth which
CHRIST and his Apostles taught.

Ergo, This our doctrine wanted never men in all
Ages to professe the same.

Thus wee bring our Adversaries from the historicall part,
to the doctrinall. Alwayes, lest I should seeme heere to de-
cline this other part, I must speake a little heereof. Truelie,
puendam & stupendam prodit hic anisophoriam, hee bewrayeth a
grosse and inexpressible anistoresie, who denyeth, that there were
not still more *Christiani*, so to speake in opposition, than *Papani*,
more not acknowledging the Pope, and his authoritie, than
adhering to him, even before LV THER, and detection
of Poprie by him, throughout the world, as were easie to
proue by induction. It is cleare, *ex Pauli veneti navigationibus
orientalibus*, that there were most frequent Christian Churches
in those dayes wherein hee wrote, some three or foure hun-
dredth yeares since, as *apud Indos, ultra & sis Gangen*. Amongst
the *Tartars* or *Tatars*, in *Scythia*, In *utraque Armenia*, in *Meso-
potamia*, besides diuerse other places. Now the greater part of
all these Christians scarce vnderstood so much as by heare-
say, of the bare and naked name of the Pope. Againe, in *A-
ethiopia*, the large and ample extent of the *Abyssin* Churches is
knowne: where if wee should bee pleased to measure the ex-
tent but of those Provinces, wee should finde even those alone
to exceede farre all those which in *Europe* acknowledge his
holinesse, for-sooth. Further, *si adhuc libeat & ad septentrionem
excurrere*, we shall find most largelie diffused Churches, as *Mos-
corum, Ruthenorum, Russorum*; yea, yet *intra mare Caspium*, wee
shall finde many Churches over which the Pope hath not the
least power. But that wee may doe *etiam supra id quod rogatur*;
the *European Gracians* doe no lesse execrate the Pope, than
wee doe. They excommunicate him yearelie, they instile him
in common, with vs, by the name of *Antichrist*. I would learne
of our Adversaries, what they can say *de Anglis, quid de Bobemis,*
quid

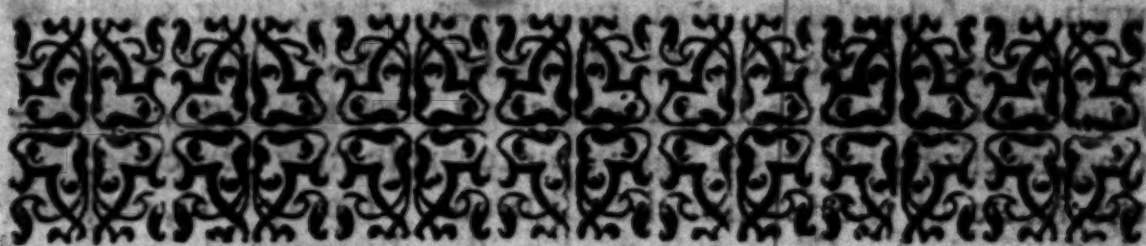
quid de Valdensibus, Albigenſibus, of the Wallons of France, who being diſperſed diuerſlie throughout Europe, proſeminarunt eadem dogmata, ſew the ſame doctrine which Hus, and before him, Wicleff, and after both theſe, L V T H E R but renewed. If wee ſhould bee pleaſed to repeat and acceſſe the Hiſtories but of theſe European Chriſtians, out of our Adverſaries their owne Monuments, who wrote againſt them in thoſe tymes, wee ſhall finde the moſt approved Writers amongſt them, eadem iſſis dogmata pro erroribus impingere, to lay the ſame Dogmaes or pointes to their charge for errours, which wee acknowledge and ſuſtaine to day for true Dogmaes, and Articles of Chriſtian Fayth. As for taſte; That the Pope of Rome had overwhelmed by the multitude of his Traditions, as by a deludge, the whole Chriſtian Church. Item, that the expiatorie Sacrifices for the quicke and the dead were null; That there was no Purgatorie; No merit of works; beſides diuerſe other pointes which they denyed, as, Nundination of Indulgences, *χεῖροκατελεία*, &c. Yea, and whereas amongſt the reſt of their Articles of the Popiſh Fayth, this obtained, *Tenendum Imperatorem non immediatè à DEO, ſed à Papa poteſtatem accepiffe*; That it was to bee holden, that the Emperour had not, or helde not his power immediatelie from G O D, but from the Pope and his holineſſe, for-ſooth; and that theſe who thought otherwayes, were to bee ranked amongſt the *Manicheans*, as who thus eſtabliſhed two Principles. It is more than notoriously heere knowne, *quam acriter inſectati hic Albigenſes*, how odiouslie they traduced them, *etiam hoc nomine, multis ad hoc ridiculis & contumeliſis ad ludibrium conſectis nominibus*, as is cleare out of the Edicts of Fredericke the ſecond Emperour: as now calling them, by the name of *Iosephytes*, now of *Turripines*, now of *Picards*, now of *Lombards*, now of *Tatars*, as it were voyaging men, to wit, from the places through the which they were diuerſlie diſperſed; yea, at laſt, (*ne quid hic deſſet*) by the name of *Manicheans*. Now you ſee the traduction of our Church, at leaſt *per tempus, tempora, & dimidium temporis*: for three hundreth and fiſtie years, and even ſo

long before *Hus*, *Hierome* of *Prague*; yea, or *Wickleff*, let bee **LV THER**. *Catalogus testium veritatis* sheweth, ab omni ayo reclamatum doctrina Pontificia; and pointeth deicticallie at those who opposed and oppugned the same, and stood for the contrarie trueth. Nay, let vs but evolute and turne over their **Monuments**, and wee shall finde store of those who long before **LV THER**, diverse ages, not onelie set themselves against that Antichristian doctrine; but suffered for this their opposition most exquisite torments: and quæstionlesse wee should haue had yet farre greater store of such examples, nisi *historiarum custodia penes ipsos fuisset, & sic partus Israeliticus unda verisficeret.*

To winde vp this point: Could this their Church bee then the sole, and the **Catholicke Church**? *Vincentius Lyrinensis* defineth τὸ καθολικόν, quod semper, quod ubique, quod ab omnibus: Now from this my historicall deduction, it is cleare, that **Poprie** cannot bee sayde to bee such; for it obtained not alwayes: for non ab initio, though it began well tymoullie to bee aworking in the verie **Apostles** their dayes, albeit well impereceptibly, according to the nature of a mysterie; it obtained not everie where, nor amongst all, &c. Nay, you may see from this my discourse, that it was so farre from being simplie **Catholicke**, as that it was not so much as such, but in relation, or comparifon, &c.

Tertium





Tertium Meletema.



EE thinkes it strange, how our Adversaries can vrge the visibilitie of the Catholicke Church : for το καθολα incurreth not in the sense, *Mente non sensu deprehenditur, percipitur : sensus quippe est singularium.* Againe, the Catholicke Church is an Article of Fayth : Now *Fides est ελεγχος ου βλεπομένων*, an evidence of thinges not seene, as the Apostle sayeth, *Hebr. 11. vers. 1 :* and as Sainct AUGVSTINE sayeth, *Si vides, non est fides.* Whitherto BELLARME is driven thus to pronounce heere, *De Ecclesia, Lib. 3. Cap. 15. Melius dico in Ecclesia aliquid videri, & aliquid credi : videmus enim eum certum qui est Ecclesia, sed quod ille certus sit Ecclesia, hoc non videmus, sed credimus, &c.* Thus to trace heere but our Adversarie, *Nibil Ecclesie formale, aut Ecclesia, qua talis, constitutum, vel ipso his nobis suffragante, astipulante, est visibile aut sensui expositum.* The Catholicke Church consisteth of CHRIST the Head, of the Church triumphing in Heaven, and of this Way-faring and Warre-faring on Earth. Now, who can sustaine to affirme this Church to bee visible ? I grant, that the matter prooveth easier with our Adversaries, who haue CHRIST with them bodilie still present in the Hostie, for-sooth, vpon the Priestes intencion; and the Sainctes and Angels semblable in their

representing Images. Nay, to deale heere well liberallie with our Adversaries, and giue them, that, that which is but the most ignoble part of the Church, which *rept* or *serpit humi*, which is but a edolating, exasciating, effigiating, or efforming heere but by piece-maile, may bee called by the name of the Catholicke Church. I pray you, may all these particular Churches, so diverslie dispersed throughout the whole world, gathered of every Trybe, Nation, Kindred, Language, bee together, and at once pointed at by finger? for it is headlie to bee observed, how our Adversaries confound in this argument, *τὸ visibile, & τὸ videri*, taking *τὸ visibile, non de potentia, sed de actu, &c.* As to that their Palmarie, or maine Argument heere, *Quod, cujus partes omnes sunt visibiles, & ipsum totum tale sit*; and so that the Catholicke Church must needs bee visible, because of the visibilitie of all the particulare Churches. Truelie this argument, *non tam habet paralogismum, quam sapit, redolet belleborismum*; as if all the particulare Churches throughout the world, *Locorum intervallis tam distita, simul & semel digito notari possent*. But to binde our Adversaries heere, I argue thus:

Quod desideratur vel in toto Physico, illud frustra requiritur, malè exigitur in toto mystico: That is, What is found wanting, or is not findable in a physicall bodie, is ill required and sought for in a mysticall.

But so it is, *vel in toto Physico*, even in a Physicall bodie, *quantitatis, scilicet, ita discretæ, ut partes longissimis locorum intervallis à se invicem distent, partes omnes simul & semel digito notari non possunt*.

Ergo, farre lesse is this findable in a mysticall bodie; yea, in such a bodie, *quod simul & continuum & discretum predicatur esse in Scripturis*; as which is named by the names of things, *quantitatis utriusque, continuae & discretæ*, as of an House, of a Flocke, &c.

I leave

I leaue to show, How the Church may bee called visi-
ble, and invisible, in different regards, *respectu rē materialis*,
or *rē formalis*; *respectu formæ internæ*, or *externæ*; which ex-
ternall forme againe, *variis mutationum vicibus ac gyris obnoxia*,
ac infecta est.



Quartum Meletema.



IF so bee, That the Church may suffer such
eclipse, as to her externall forme or visible
face, as that shee cannot bee espyed, and dis-
cerned, there remaining but a remanent
through the election of Grace; then it fol-
loweth, that this demand of our Adversaries,
Concerning the being of our Church before

LV THER, as to that her externall forme, or visible
face, is but idle. But wee may see the possibilitie of this
hypothesē vnder both the Testamentes: in the dayes of
Eli, vnder the olde Testament, *1. King. 19*; and in Sainēt
Pauls time, vnder the newe Covenant, *Rom. 11. vers. 5.*
Then the question turneth to this, to see, When and where
this case hath behappened the Church: wherefore, from hence
thus I reason:

In the dayes of *Eliab*, there was a true Church in
Israel, which the LORDS owne answer re-
turned

turned to *Eliab* vpon that his complaint, instructeth to the full: except that seaven thousand, *Numerus definitus pro indefinito*, can not make vp a Church with our Adversaries heere, who can cut her shorter at tymes to their owne advantage, as in their private Communion:

But so it is, this Church suffered eclipse, as to her outward forme, or visible face: for howe could shee else haue escaped even the sight of the Prophet, *cui erant & ad videndum oculi?*

Ergo, a Church ceaseth not to bee simplie, whilst eclipsed as to her externall forme, or visible face.

Thus you may perceiue evidentlie, how our Adversaries heere deceiue the simpler sort, vrging still the visibilitie of the Church: for what hath alreadie behappened the Church, the same case may againe befall her; and so their quæstion resolveth in the winde.

Our Adversaries heere perceiving and feeling themselves straited, as touching the Church in *Israel*, are forced to bethinke with themselves of some escape here, whitherto to haue their refuge; wherefore they grant this to bee true of the Church of *Israel*, or of *Samarita*: but they pretende, that there was then a flourishing Church in *Hierusalem*, vnder the reigne of *Asa* and *Iosaphat*, godlie Princes; and so that this instance proueth nothing for the whole Church vnder the Law.

For answer: First, wee alleadge not hitherto that instance, that therevpon wee may conclude the generall, or in the generall, of the whole ancient Church vnder the Law; but onlie to proue, that these may suffer, yea, and haue *reapse* suffered divorce: that is, That a Church may remaine simplie a Church, though eclipsed, as to her externall

ternall policie, outward forme, or visible face; which our Adversaries flatlie deny, because of the errand in hand.

Next: it is sufficient for probation of our Theme, and decyding the quæstion betwixt them and vs, to prooue this of anie particular Church: for why may not the same case befall anie sister Church? So *frustra sunt Adversarii*; whereas they except, that this alleadged instance by vs prooveth nothing for the Catholicke Church, or for the whole Church vnder the Law: for wee are not so swollen vp, as to acclaime to vs the name of the Catholicke Church, but humblie acknowledge our selues but Daughters of that Mother.

Last, *ut dejiciamus eos hoc prasidio*, that wee may drive them from this starting hole; I would pose our Adversaries, if the Church of *Iudab* had anie farther Priviledge heere. Truelie, wee may see *Iudab* to haue surpassed her Sister *Samarita* in her abominations; nay, to haue exceeded *Sodome*, and her daughters, *Ezech. 16.* yea, wee finde her revolts so generall, as that Prince, Priest, and People, all in common, abandoned the Law of G O D, declined from His service, fell away to Idolatrie, and followed after the same, *Ezech. 7. vers. ultimo.* But because that generals cannot binde, nor worke with our Adversaries, let vs instance the matter more particularlie. Whereas King *Abaç* set vp a strange Altar, after the fashion of that of *Damascus*, in the house of G O D; nay, the Priest himselfe, *Vriab*, made it, and set it vp at the wicked Kinges commaundement, and sacrificed therevpon vnto the gods of the *Damascenians*: yea, last, whereas this wicked King gathered together the Vessels of the House of G O D, brake them, and shut vp the doores of the House of the L O R D, made him Altars in everie corner of *Hierusalem*, and in everie Citie of *Iudab* made high places, to burne Incense vnto other gods, *2. King. 16. Item 2. Chron. 28. vers. 23. 24. 25.* I would pose our Adversaries heere, where was the visible face of the

Church of *Iudab*, whilst Idolatrie thus occupied, and filled the Temple; nay, filled everie corner, and everie high place. And because *una hirundo non facit ver*, I would inquire yet farther, Where was the visible Church of *Iudab*, whereas *Manasseh* restored Idolatrie, as lykewyse vnder *Amon*?

If our Adversaries would except heere, That there remained still a Church throughout all those dayes and times, to wit, in some certaine persons, as Prophets, and others of the same note, the answer should prooue easie. The question is not of the Church simplie; for there remaineth still a Church, while there remaine anie two or three, *qui Patrem in CHRISTO per Spiritum invocant*; but of the Church, as to her externall policie, If shee remaine alwayes so visible, as to her externall forme, as that shee may bee straight discerned, or intenosced by the eye, from other companies, whether acclaiming or not acclaiming to them this name: for our Adversaries cannot away, that anie Church receiue the name of a true Church, which is not instructed with this externall policie, furnished with this outward visibilitie, eutaxie, and constitution.

If you could bee pleased, heere to eye a little with mee the Church, throughout her whole marching, from Families to the Tabernacle, and from thence to the Temple; as lykewyse throughout her whole estate, before the Law, vnder the Law, and vnder Grace; you should see her still to haue suffered eclipses, and deliquies, as to her externall forme, or visible face: so that our Adversaries denying, That a Church can turne invisible, *quoad externam eutaxiam, politiam*, and yet continue a Church, bewray an inexpressible anistoresie, or ignorance of the sacred historie. Reade you not in the third Chapter of *Genesis*, of the fall of our first Parents? and at the closure of the fourth Chapter, how men began to call vpon the Name of the LORD, as *Enoch* was borne to *Seth*, which importeth a prior suppression of Religion? How long continued the true Religion
vnuic-

vnviolated, *Etiam in sancta illa gente*, even in that holie posteritie of SHEM? Were not ABRAHAM'S Fathers Idolaters? and himselfe called out of VR of the CHALDAEANS, being an Idolater? Againe, Did not the people followe Idolatrie the space of two hundreth yeares in ÆGYPT, without so much as anie open opposite? *Ezechiel 23. Vers. 3. and 19.* Heere both the Daughters, IVDAH as ISRAEL, or SAMARIA, idolatred, and committed Fornication, as is cleare from the alleadged place.

What will our Adversaries say heere, where the whole people idolatred, and worshipped the golden Calfe, *etiam ARAONE dux?* *Exod. 32.* For as to that, That MOSES was free heere, it is nothing: for hee is *Ecclesia*, but *non Ecclesia*. BELLARMINE here affirmeth yet farther, That the whole Levites remained pure, and free from this contagion, because that the whole sonnes of LEVI are sayde to haue gathered themselues vnto him, *Vbi ultionem pararet, pœnas exigeret Idolomanias illius.* For aunswere, BELLARMINE playeth the Sophist heere; for the Text serveth to show indeede who they were that adjoyned themselues to MOSES, that they were Levites: but it sayeth not, that the Levites were all to one pure, and free from this contagion; nay, it is not probable, that all the sonnes of LEVI gathered themselues to MOSES: for so, if *omnes sese ad ultionem accinxissent, majorem indubiè edidissent stragem*: for a little after, *Habito eorum censu*, they are reckoned foorth about nine thousand. Alwayes the first answere serveth the turne. What can our Adversaries say to their manifolde and most frequent revolts vnder the IUDGES? Nay, What can they possiblie except heere, whereas wee reade, *Iudg. Cap. 8. Vers. 27. 33. 34.* of the generall revolt of the Iudge and people in common, whilst even GIDEON, one of the Iudges, of no slender note, made an Ephod, and put it in EPHRAATH his Citie, where all ISRAEL

went a-whoring after it: Yea, and not staying heere 3, after his death, went a-whoring after Baalim, and made Baalim their god?

By the waye heere it is observeable, what aunswere that ARCHI-RABBI BELLARMINE, returneth to this exception of our men: to wit, Of the generall inveighing of the Prophets, against the generall defection of the whole bodie in common, of the whole people, head and tayle, as it were: to wit, That, that is directed to all, *oratorio more*, which pertayneth but to the greater part: that is, *per ἀνὰ κοινὸν*. Nowe then, to take but what hee giveth; it holdeth then still true, *Ecclesiam deficere saltem secundum rationem τῆς κοινῆς*: or, in respect of the greater part, *Aufugiente & subducente se interim muliere in desertum*, the Woman taking her flight in the meane time to the Wilderness, *ubi à DEO mirabiliter pascitur, rationibus nobis saepe occultis, sibi autem ut notissimis, ita facillimis*.

Rev. 12. 1. 6.

But to come a little nearer: I would learne of our Adversaries, Where the visible face of the Church was, whereas CHRIST came into the worlde; If this was to bee measured, *ex visibili illa Sacerdotum successione*, from that visible succession of the Priestes? Again, I would vnderstand heere, What shall bee the visible, or externall forme, or face of the Church, whereas CHRIST shall come to judgement, whiles Hee hath fore-propheesied Himselfe, Hee shall scarce finde Fayth on the Earth? This I vrge onelie, *ad sensum currentem*. I grant indeede, that there may bee such a visible Church, as our Adversaries require, and holde; to wit, As consisting of members devoyde of Fayth, Hope, and Charitie: for I would haue you to remember heere that of BELLARMINE, *de Ecclesia, Lib. 3. Cap. 2. Sect. ultima*, where hee sayeth, *Non requiri ad hoc ut quis sit membrum Ecclesiae, ut habeat Fidem, Spem, Charitatem*. And yet, *Si diis placet*, this Church shall bee ἀναμάρτητος. Whereas the Church rested, as some of themselves even acknowledge,

ledge, in the person of the blessed Virgine, where was then the visible face of the Church?

I would farther pose our Adversaries; If the Kingdome of GOD may not admit and suffer translation, from one Nation to another: nay, and if it hath not indeede suffered the same? What follie, or yet madnesse is it then, so pertinaciouſlie to pretende heere, That a Church cannot suffer such eclipse, as to her externall forme, as that shee may not bee espyed? Wherefore, to deale a little more presslie here, I would vnderstand, if What hath behappened to anie one part of the Catholicke Church, that is, to this or that particular Church, may not befall another: or else, the reason of the difference heere: But so it is, This or that particular Church may suffer this eclipse, yea, admit this translation, as the Church of EPHESVS, to mention it exemplarlie: for, *Nōne CHRISTVS hoc ipsum interminatur in Epistolis ad Asiaticas Ecclesias tollam Candelabrum?* doeth hee not thus menace the Church of EPHESVS, *Revel. Cap. 2. vers. 5.* that hee will come against her shortly, and remooue her Candle-sticke out of his place, except shee amende? Then it remayneth, That the lyke case may befall anie Church else.

To vse yet a fewe particulare instances, for the fuller and clearer conviction of our Adversaries, *Vbi Mahumetismus omnia in Oriente obtinuit:* nay, *Vbi totus orbis ingemuit,* & *sepe Arrianum factum esse, miratus est, ubi visibilis illa Ecclesia facies queso videris?* Whereas Mahumetisme obtayned throughout the whole East; nay, and the whole worlde groaned vnder the heaue Yoake, and Burden of Arrianisme, vwhere was the visible face of the Church?

Truelie, there is nothing more certaine, than that there were manie most flourishig Churches in the East, which are to daye (*proh dolor*) transformed in *Musetas Mahumetanorum*. Nay, I haue it of those, who had it *ex auroſia*, that

they saw in Greece manie flourishing Cities, wherein there was not so much as the least trace of anie Church, nor vestige of anie Christian doctrine: *omnia quippe occupaverat Mahumetica colluvies*. But lest I might seeme heere, *vel è sinu proferre testem*, as is ordinarie with our Adversaries, I sticke not to deferre this to their owne testimonie, or the testimonie to themselves. I pray you then, what letteth mee to reason heere, by way of Analogie, and so conclude, That what hath behappened this or these particular Churches, may befall others their Sisters, nothing more heere priviledged against the same danger?

That wee may come yet nearer, and strike home, let mee demande of our Adversaries, Whether or not the Church vnder Grace should have her flight to the Wildernesse, and that with Eagles wings, not onlie for pernicie in flying, but for continuing of the flight, in respect of tract of tyme, and so lurke there for a goodlie space? I hope our Adversaries dare not so farre forth rubbe their fore-heads heere, as openlie to disavow this, the Scripture beeing heere so expresse and formall. Now, this beeing laide, the answer to the maine question prooveth easie: Our Church was lurking in the Desert, fleeing the persecution of the Dragon; as that Church of *Israel* lurked vnder that persecution of *Ahab* and *Iezabel*. Nay, this affordeth vs an infallible demonstration for vs, and against our Adversaries, to this sense:

That must needs bee the true Church, which according to Sainct *Iohns* prophesie, hath had her flight to the Wildernesse:

But so it is, such onlie is ours, and not theirs, according to their owne confession and concession, whereas they stand to the constant visibilitie thereof.

Ergo, with vs still is the true Church.

Thus

Thus, who seeth not, except a borne-blinde, that our Adversaries wrong their cause mightilie, through imprudencie, or impudencie; whereas they contende, That their Church was not onlie visible, but still actuallie scene? for,
11 differunt hæc duo, quantum actus & potentia, adeoque non statim de-
11 finit esse visibile, quod non actu videtur; it ceaseth not straight
11 to bee visible, which is not actuallie scene: which our Ad-
11 versaries still confound in this argument; as who deny
11 straight the visibilitie of a Church, except shee may bee
11 still actuallie pointed at by the finger: as if the Sunne cea-
11 sed to bee visible, whiles the sight thereof is intercepted
11 from vs, by the interjection of a Cloude; or through the
11 weaknesse of our seeing facultie, vnscene of vs.

Thus you see, how variable a Church is, and may bee, as to her outward policie; so that our Adversaries haue heere no just matter offered them of offence, whereas tracing hærcin the Fathers, in whose words else they sweare, yea, their fayth resolvet, wee liken the Church to the
11 Moone, propter varios, labores, defectus, eclipses, deliquis. Hi-
11 therto Sainct AUGUSTINE, Ipsa est quæ aliquando obscu-
11 ratur, & tanquam obnubilatur multitudine scandalorum; aliquando
11 tranquillitate temporis quæta & libera apparet: aliquando tribulatio-
11 num & tentationum fluctibus operitur atque turbatur. But let vs heare the Church of her selfe, and for her selfe, *Micah*
11 Chap. 7. 8. Rejoyce not against mee, O mine Enemy; though I
11 fall, I shall aryse: when I shall sit in darknesse, the LORD shall
11 bee a light vnto mee, &c. Heere this is spoken in the per- son of the Church, which calleth the malignant Church
11 her enemy. Now τὸ πῶλον præsupponeth τὸ ὄν, or, Est
11 of the third adjacent, Est of the second. Then the true
11 Church may fall, and sit in darknesse. Hitherto reade we,
11 Isaiab, Chap. 1. vers. 8, where the Daughter of Zion is like-
11 ned to a Cottage in a Vine-yarde, to a Lodge in a Gar-
11 den of Cucumbers, and to a besieged Citie, &c. which
11 is committed with these other places importing, at least

D

poynting

poynting at her conspicuitie and visibilitie, serue to shew foorth her variablenesse, and shadowing by turning.

I know, that our Adversaries except against the former part of my Discourse; where I concluded from the *Iewish* Church to the Christian, because of the great oddes heere, and diuerse priuiledges of the Christian Church aboue the *Iewish*: wherefore, it standeth vs vpon, to eye a little into these alleadged Priuiledges, as wee would haue my prior Discourse to remayne in its full vigour.

The Priuiledges of the Christian Church aboue the *Iewish*, at least alleadged vnto in this Argument, I finde in speciall to bee these two: The first, The vniversalitie of the one, aboue the other; and this to this sense, As that there is no saluation without the Christian, but was not so of the *Iewish*. The seconde is, That the Christian hath farre fayrer and larger promises made to her.

As to the first, taken from the vniversalitie of the Christian Church, lest they might seeme heere to stand but to a bare and naked Assertion, they thus instance the matter, from *Iob*, and some yet from *Melchisedeck*.

That I may proceede heere the more orderlie, first I will treate a little in the generall of the whole matter, and then come to the particulare exceptions, and their probations.

To the generall then, I would first inquire and learne of our Adversaries, Whether the Church vnder the Law, and vnder Grace, bee two different Churches, or but one and the same in matter and substance, though differing in respect of the externall scheme or Vesture, *Iewish* or Christian; as still the grace dispensed vnder both the Covenantes, was but one and the same, the manner of dispensation but varying.

Next, I would vnderstand, Whether or not, *Eadem sit analogia partium similarium*; so that what becompeneth anie one,

one part, may befall another: and so all in common are lyable to the same dangers? Last, the Apostle vvideth this pro-
 cesse heere to our advantage, Rom. 11. where hee showeth,
 That the Christian Church of the Gentiles is capable of ex-
 cision, in case shee persevere not; as was the Jewish Syna-
 gogue: nay, hee reasoneth from the more to the lesse.

Now, to the particular exceptions: As to the first, I
 avouch, That the Jewish Church ceedeth not the least heere
 to the Christian; and, That without her, there was no sal-
 vation. For prooffe heereof, besides diverse other passages
 making heerevnto, let vs advise the Apostle, Epbes. Cap. 2.
Vers. 11. 12; where wee shall see what is his construction
 of the vncircumcision, during that their state: to wit, Peo-
 ple without CHRIST, aliens from the Common-wealth
 of ISRAELL, strangers from the Covenants of Promise,
 yea, without hope, and without GOD in the worlde.
 From hence thus I reason:

If there was anie salvation for those of the vn-
 circumcision, or for those without the Jewish
 Church, (for Circumcision was their Sacrament
 of Initiation) then was there salvation for people
 without CHRIST, for allies from the Com-
 mon-wealth of ISRAELL, for strangers from
 the Covenants of Promise, yea, for people with-
 out hope, and without GOD in the world.

But I hope our Adversaries dare not averre
 that there was, or could bee, anie sal-
 vation for such.

Ergo, There was no Salvation, or yet could bee,
 without the Jewish Church.

As to the instances, from which they goe about to in-
 stance this exception in the particular, of *Iob* and *Melschi-
 fedecke*; first of the first: I grant indeede, that it were well

hard divining about the tyme, or of the tyme, wherein *Ab* lived: but even from off of this vncertaintie I collect, That this instance drawne from his person, cannot prooue of great force, and demonstratiue lie concludethis their point. Next, giving hee lived vnder the Law, and yet was not circumcised, were it safe argumenting thus to reason from one particular exemple, against the constant tenour of the whole Scriptures, denying salvation to those who were not inrolled amongst the people of GOD by Circumcision? Yet, if it should not offende, I would gather for my selfe, that hee was so farre from living in the dayes of *Moses*, that at the least hee lived before *Abraham*, out of the last of his Booke, at the vp-shot, from that his age, where it is sayde, *And after this lived I O B an hundred and fourtie yeares, and saw his sonnes, and his sonnes sonnes, even foure generations, &c.* Now, what convenient tyme can we assigne to him before this? If we assigne to him but some fiftie or sixtie yeares, his whole dayes shall amount to some two hundred yeares, or there-about. Now wee see not anie in the dayes of *M O S E S* to haue come neare this age; nay, wee reade not of anie after *A B R A H A M* that came to such: yea, hee lived not so long himselfe. Last, the whole narratine of his historie would seeme to make him more ancient than *M O S E S*. But I take not vpon mee to define ought heere; onelie I would shoue, that our Adversaries can argument but well weakelie, from so slender and so vncertaine a warrand.

As to the other instance of *M E L C H I S E D E C K*, I am ashamed so much as to mention it but the least: for hee is sayd expresse To haue blessed *A B R A H A M* before his Circumcision, or receiving of the scale of the aliance or Covenant, and To haue teched *LE V I* in *A B R A H A M S* loynes. Truelie, *magnum hic χάσμα, hiatus multus* betwixt *M E L C H I S E D E C K* and *M O S E S*; wherefore, this instance is altogether ἰζω λόγῳ, or impertinent.

Our

Our Adversaries beeing now thus debouted from their first Exception, let vs see into the seconde, if it bee of anie greater force, which concerneth the Priviledge of Promises.

I would learne of our Adversaries, If the LORD rendered lesse that His Church vnder the Law, than Hee doeth this vnder Grace? and, If the Promises were not semblable made to her, as to the Christian Church, by GOD, of His gracious assistance and praesence? His be-
ret iis aqua, the Apostle beeing so expresse: For amongst the manie Priviledges of the IEW above the GENTILE,
 " *Rom. Cap. 9.* hee reckoneth this as one, That vnto them the Promises were made. Nay, the Apostle Sainct P E-
 TER, in the seconde Chapter of the Actes of the Apo-
 stles, at the thirtie and ninth Verse, witnesseth diserte-
 " That the Promises first and especiallie concerned the IEWES,
 " and the GENTILES but in the next rowme: For the
 " Promise is made vnto you, and to your Children, and vnto all that
 are as farre off, even as manie as the LORD our GOD shall
 call, &c. Did not one and the selfe same Spirit, still in-
 forme this one and the same mysticall bodie?

v. 4.

Act. 2. 39.

Quintum



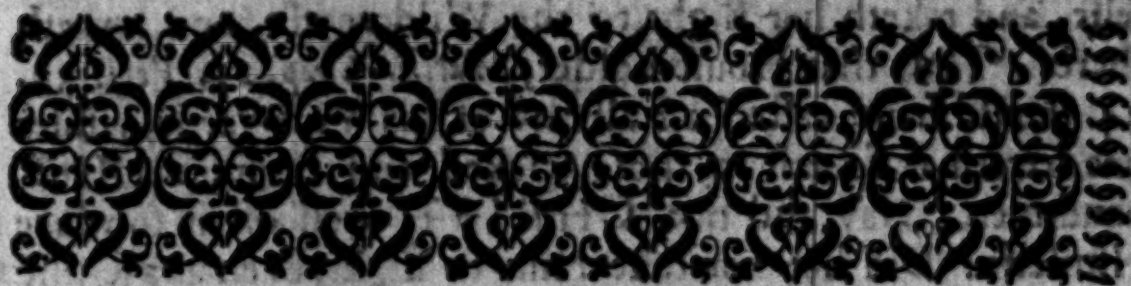


Quintum Meletema.

That wee may the more happilie yerse in this businesse, and travell in this matter, we would heere headlie distinguish betwixt the essentiall and integrant partes of a Church: for a Church may remaine and consist, whiles *constant ei sua essentialia*, though lamed or maimed in respect of her partes integrant; (I know the integrant partes to receiue their subdvision heere, into those which are more or lesse principall, or into the principall and secundarie partes) as it is with a naturall or yet artificiall bodie: so that it followeth not straight, That a Church ceaseth to bee there, where shee is not visible; but onlie this, That shee is not *quoad sua integrantia*: so that shee ceaseth onlie to bee in a certaine regarde, remaining alwayes simplie a Church, *quantisper constant ei sua essentialia*, *supersunt duo aut tres Patrem in CHRISTO per Spiritum invocantes*, there remaine *vocatio activa & passiva*, which are the essentials of a Church.

It resteth then, that the want of externall policie, or outward visibilitie, pravaileth not so farre, as to abolish simplie a Church. But yet as to this, wee deny not, but that it ought to bee *de iure*: But the question is *de facto*; and of the force of this actuall want, if it bee such, as prooveth destructive of the subject simplie, and not in a certaine regard onlie, &c.

Sextum



Sextum Meletema.



AS to the promises made by **CHRIST** to his Church throughout the Gospel, they would bee vnderstood aright; which are indeede heere misvnderstood, and misconceived by our Adversaries: for they draw straight whatsoever promise is made to the whole bodie of the Church in common, to the *Romane Church*, *et' idcirco*; nay, and require the accomplishment and fulfillment of the same, in everie particular Church, or in everie part of the whole. Now, from hence it is cleare, that this consequence is verie inconsequent, that the Church ceaseth simplie to bee visible, because this or that particular Church, or yet both, are devoyde of this visibilitie: for first, the Church may bee visible elsewhere: and next, the Church may remaine even there where shee is eclipsed of her visibilitie, to wit, as to her essentials.

Againe, our Adversaries yet deceive heere, whilst they tye these promises of **CHRIST**, as *De firmitate Petrae*, *De continua spiritus sui assistentia*, and others of the same note, to the externall forme of the Church; and so will haue them onelie to concerne that externall Policie: for so **CHRIST** should cease to bee the Head of His Church,

and to His Church; whereas the Woman subdueth her selfe, and taketh her flight to the Wildernesse, and lurketh there. Thus that House-holder, *Matth. Chap. 21. Vers. 33. 34.* should haue casten off all care of his Vine-yarde, whiles hee letteth it foorth to those wicked and perfidious Husband-men. Nay, did not CHRIST well often subduce Himselfe? Did hee not take Him to flight, even presentlie and immediatlie after His birth and nativitie? Fled Hee not into ÆGYPT, and abode there till the death of HEROD? and yet the Father hath appointed Him over all things, to be the head to the Church, *Ephes. Chap. 1. vers. 22.*

Thirdlie, our Adversaries *fraudem hic faciunt*, yea, *fucum manifestissimum*, whereas they reason so in this matter, as if the holie Spirite wrought so in this mysticall bodie, *ad modum agentis naturalis, non voluntarii*, as a naturall agent, and not voluntarie: for if this were the manner of the Spirites operation in the government of this mysticall bodie, then there could bee no place left for sinne in the will, more than for error in the mynde; there should bee no place left whether for vertue or vice, for *merites*, or *demerites*; there should bee no further two principles in man; hee should no farther carrie about a double man, the olde and the new man: for nature worketh still after one constant tenour, *actiones naturales sunt uniformes*; they admit no relaxation, no intension or remission. The Spirite then worketh in this mysticall bodie, as a voluntarie agent, and so admeasureth foorth according to his owne pleasure, *secundum æconomiam consilii sui non nostri arbitrii*; as lykewyse, *ad modum receptivitatis subiecti*, as wee learne to speake. And last, GOD even so worketh in the workes of Grace, *ut causas secundas etiam proprijs suis motus exerere & exercere sinat*, as Sainct Augustine sayeth well, *de Civitate DEI, Lib. 7. Cap. 30.* From whence it is, that the action *sapit ac redollet proximum canalem, tubulum, siphunculum.*

Our Adversaries reason so heere, as if the Spirit not
oneh

" onlie wrought as a naturall agent, but as if hee should to-
 " gether, and at once, *agere & peragere*, worke and perfite
 " this worke, which were foolish to vrge in nature; as if
 " Trees should come at the first to their perfection, as if
 " men behoved to bee perfect at their first birth, &c.

phil. 1.6.

" Truelie the Spirit of GOD is still a-working; *agit*
 " *quidem continuu, sed non simul peragit & perficit omnia, semper hic*
 " *locus adificationi*; then shall the Church bee stayed before
 her immortall Husband perfect, *Vbi celebrabuntur nuptie Ag-*
 " *ni, ubi deducetur in domum mariti*; till then her face shall not
 " want its wrinkles, nor shall all teares bee wiped from
 her eyes.

eph. 5. 26, 27.

" Last of all, those promises made by GOD to his
 " Church, whilst considered in relation to vs, are not to bee
 " conceived as absolute, but conditionall, *scilicet, Si manseritis*
 " *in sermone meo; Si seraueritis mandata mea.*

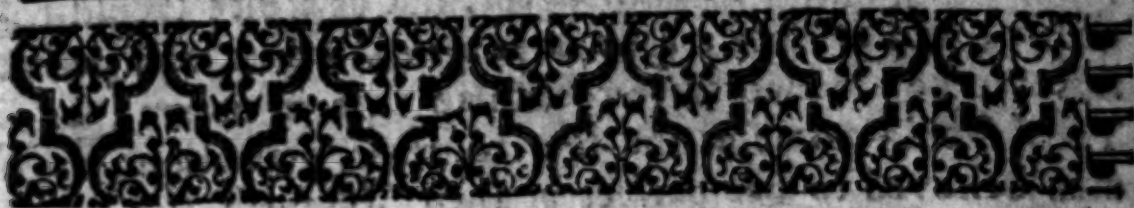
Our Adversaries heere quite mistake this point, while
 as they gather, that GOD cannot but continuallie assist
 this or that particulare Church, because of that promise
 made in generall to the whole bodie in common, *Ego*
sum vobiscum, &c. Matthew the last. Howsoever shee car-
 rie her selfe, shee hearken and followe the voyce of the
 Brydgroome, or not, &c.

mat. 28. 20.

E

Septimum





Septimum Meletema.



Hereas Sainct PAUL answering for himselfe, *Acts*, 24. to that accusation of TERTULLUS the Oratour layde foorth against him *ad longum*, alleadgeth to this, That hee worshipped the God of his Fathers, after that way which they called Heresie; which hee could not meane of his immediate idolatrous Fathers, but of his mediate Fathers, yea, of ABRAHAM, ISAAC, and IAAKOB: there is no matter, Wherefore our Adversaries should here construe so hardlie of this, as a fillie effuge on our part, if wee should bee pleased to vse this answere amongst others, peradventure more pressing, That wee worship the God of our Fathers, after that way which our new Pharisees call Heresie, meaning by our Fathers heere, CHRIST and His Apostles. What letteth heere, why wee may not by way of Analogie thus repart to the quæstion, Of our Church her beeing before LVTHER, or, Of the beeing of our Religion, since the distance is farre lesse heere betwixt vs and them, than was that Chasme or Gulfe of two thousand yeaes betwixt ABRAHAM and PAUL?

Octavum



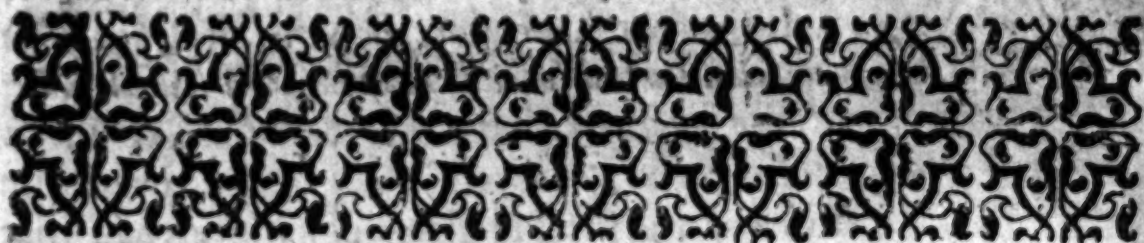
Octavum Meletema.



Church ceaseth not to bee visible, (though not still obvious, and exposed to their sight, who either haue not eyes to see, or else *animum tantum ad infestandum, odii scilicet glaucomate excacati*, haue but a mynde to infest her : nay, albeecit shee escape even the sight of the sharper sighted,) more than that there ceased to bee a Church in ISRAEL in the dayes of ELIAH, whereas hee complained, that hee was left alone, and so could not see into that great number which the LORD had reserved to himselfe, and preserved from bowing of the knee to BAAL: So to speake heere *accommodatè ad subiectum*, albeecit that that ANTICHRISTIAN smoake before LVTHER over-whelmed so the Temple for a space, that it could not bee discerned, and pointed at by the finger; it followeth not from hence, that either there was no Temple, or yet that there were no witnesses therein, though it seemed so generallie and commonlie, albeit perhaps not vniversallie, shut altogether, because of that thicke mist of superstition hanging over it, and overclouding it. Hitherto you see, Revel. Chap. 15. vers. 5. how Sainct IOHN subjoyneth straight his vision of the open Temple, to those his other visions of ANTICHRISTS tyrannie. So it resteth, that the LORD had

Joh. 1. 5.

had still an open Temple notwithstanding of whatsoever ANTICHRISTS Tyrannie and power; albeit this Temple latebat canes illos venaticos, and was not obvious, and exposite to these Inquisitours. CHRIST ceaseth not to be that true Light, licet tenebra non comprehendant hanc lucem, though darkenesse comprehend it not, &c. Lucerna lucet sed is qui sunt in domo. It is not simplie necessarie, that alwayes it diffuse its light to those that are without: whereas CHRIST'S Disciples shut themselves vp for feare of the people; noti erant & visi sibi invicem, they were knowne and seene one to another: though they escaped there the sight of those, who onelie had mynds to persecute them.



Nonum Meletema.



Vt if it please you, let vs retort the Argument heere, and demand our Adversaries, Where is your Church in SCOTLAND ENGLAND and the LOW-COUNTRIES? I hope the Catholicisme of their Church may not suffer them to deny, That they haue one heere. Now, if they affirme, That they haue one heere, let vs request, atqui nullum sublatum vexillum, they haue no publicke, open, or avowed Ministrie heere, no visible face of a Church. Then, as they must needs grant, That their Church lurketh heere, why will

" will they not suffer vs, vsing the same libertie, to say, That
 " our Church ceased not to bee simplie, even whereas shee
 " lurked, *patrum nostrorum memoria*, vnder Antichrists persecu-
 " tion, more than theirs ceaseth to bee with vs to day?

For closure, It would bee headilie heere aduerted vn-
 to, howe our aduersaries heere reason and conclude *ab au-*
 " tboritate, negativè, *Vestra Ecclesia non fuit visibilis, ergo non fuit;*
 " which argutation, rather than argumentation, *non recto stat*
 " *zalo, aut ingreditur pede;* as which deceiveth *παρὰ τὸ σχῆμα*
τῆς λέξεως.

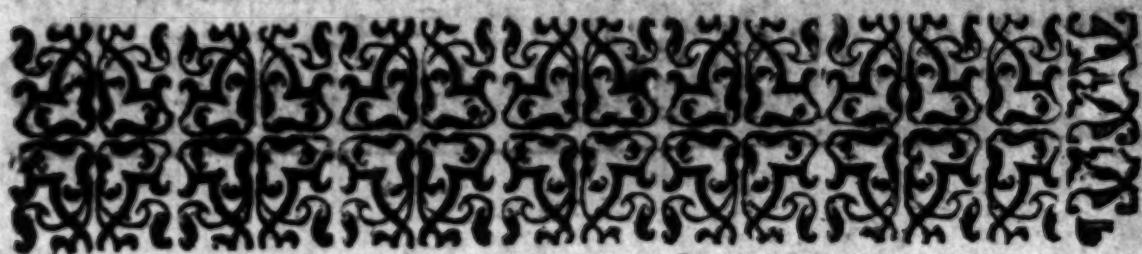


Decimum Meletema.



Hereas the current of the ordinarie Voca-
 tion is intercepted, or interrupted through
 the iniquitie of tyme, *licet hic DEO aliquando*
extra ordinem, the LORD may heere ex-
 traordinarilie stirre vp men to the redinte-
 gration of this broken-off worke, as the
 storie of the olde Church, both vnder the Iudges and Kings,
 may instruct to the full. I would inquire of our Adver-
 saries, *Vbi interruptus fuit ille syndecechismus* (*notius est hic illud*
institutum DAVIDIS, 1. Chron. 24. quàm ut necessum habeam
illud commemorare?) whereas the daylie Sacrifice was broken
 off, from whence was the redintegration or reformation
 " heereof to bee expected? If from GOD heere *extra or-*
 " *dinem*, by stirring vp men for his owne worke; or if *ab ip-*
sis

sis deformatioribus? and if even those *præbuerunt sese instaurandæ religionis ministros*, and so reparation was made even by those, who in common had miscarried (which case who dare sustaine to denye to haue behappened?) whether or not G O D S Hande is to bee acknowledged heere singularlie? Thus there were no danger heere, if wee should bee pleased to recourse to this helpe of extraordinarie vocation: for the LORD hath one and the same right still, and may alwayes dispose of his Church as pleaseth him best, vnder Grace, as vnder, or yet before the Law. But this were but *frustra*, or in vaine on our parte, *ubi nulla cogit necessitas, &c.*



XI. MELETEMA.



HE Calling even of those our men, vvhich our Adversaries singularlie aime at, at least produce exemplarlie, as of *LVTHER*, was ordinarie *quoad ortum*, as to his separation to the worke, or to the Gospell; though extraordinarie in some regard, as of those heroicall motions, whereby hee was stirred vp, matters so standing, to attempt a Reformation.

So here we may distinguish betwixt τὸ ὄν, and τὸ ποιεῖν, *respectu τῆς ὁρᾶς*, his Calling was ordinarie; but *respectu*

¶ ὁ πρῶτος, it was extraordinarie; not so much in respect
 of the Calling in it selfe, but relatè *ad subjectum*, in relation
 to the person called: for as the Apostle Sainct Paul sayeth,
 1. Cor. Cap. 4. Vers. 7. *Quis te discernit?* So to trace our Ad-
 versaries heere, who separated *LVTHER*? Truelie, *ubi*
corpus in commune laboraret, whereas the bodie was affected
 in common, this his separation, not to the worke simplie,
 wherevnto hee had an ordinarie calling; but in a certaine
 respect, to wit, in regarde of a greater measure of puritie
 in the worke, was, and may bee called extraordinarie.

I say of *LVTHER*, That hee had an ordinarie Cal-
 ling to the worke it selfe, if so bee that there was anie
 ordinarie vocation with our Adversaries for the time: for
 doe they not acknowledge this, whilst they arcesse vs of
 secession; which præsupponeth and subinferreth a prior
 vnion, and being amongst them? except, as it prooveth in-
 deede well ordinarie with them, they holde *quod vnum rela-*
torum possit esse absque altero; quod sublato fundamento, locus queat
esse termino, as yee may see, In that matter of their Vropicke
 Purgatorie, In the retention of the punishment, the faule
 beeing remitted and pardoned; as if there could bee possi-
 blie anie place *condemnationi & morti*, or *judicio*, *ubi reatus nul-*
lus, condemnamentum nullum, which the Apostle maketh as
 consequents, and after-effects. Nay, which is yet farther,
 though wee should simplie grant of the calling of our first
 men, that it were extraordinarie *quoad ortum*; the function
 should not cease from hence to bee ordinarie: for *ortus ex-*
traordinarius may giue beginning *functioni ordinaria*; as may
 bee instanced in *Aarons* Priesthood, which was an ordina-
 rie function, though as to the spring, extraordinarie: for
 as to *Moses* parte, it was no creation, but renunciation;
 hee created not, or made him Priest, but simplie renoun-
 ced him for Priest, and declared him to bee such.

And last, whereas our Adversaries require sayth to bee
 made to the extraordinarie vocation of our first men, by
 some

some miracle, or extraordinarie signe; truelie if wee eye the
 matter aright, *nec hoc defuit*, neither was this wanting: for
 I pray you whilst they confesse and acknowledge, that so
 few in number, so obscure in qualitie, bore out this worke
 so mightilie against so great opposition, doe they not im-
 prudentlie thus acknowledge G O D S hand warranding
 this his owne calling heere miraculouſlie? for *quis hic tam*
audax *et* *impudens*, *cujus sensus hoc non feriat, officiat?*



XII. MELETEMA.



O *ordinarium* is to bee considered two man-
 ner of wayes: first, for that which is agree-
 able to that order at the first established
 by G O D himselfe: and secondlie, for that
 which through an inveterated custome hath
 commonlie obtained. Now, as to that vo-
 cation obtaining with vs to day, it is ordinarie, as to the
 first acception of the word ORDINARIE, and may
 indeede bee called againe extraordinarie in some regarde,
 the word being taken in the latter acception: as theirs is
 lykewyse in part ordinarie, and in part extraordinarie; I say
 in part: for you would remember, that even in that Po-
 pish

11 pish Ordination, *traditur ordinato codex Evangelii, vocatur ad præ-*
 11 *dicandum Evangelium, non simpliciter ad sacrificandum CHRIS-*
 TVM. Wherefore, as our Adversaries heere checke vs in-
 to those words of Saint PAUL, *Nos talem consuetudinem*
non habemus: so if the Apostles *Patres Patrum* were aliue,
 they should not faile to except them by the like checke, in
eadem verba, Nos talem consuetudinem non habuimus.



XIII. MELETEMA.



11 WE haue not made the least secession from
 11 the Church of ROME, neither as shee
 11 is a Church, nor yet as such, to wit, ga-
 11 thered at ROME: for as to this last,
 there is no evill in the word ROMA-
 NA; for *fides Romanorum predicata fuit per*
universum orbem: and would to GOD wee
 had that ancient ROME, whiles shee kept the Trueth
 11 in sinceritie; but onelic from her as shee is Papana, or ra-
 11 ther, that wee may *secerne* heere *seceruenda*, à Papatu, from
 11 this accident, and not from the subject; which is but a
 11 betaking of vs from a foule place to a cleaner, and not
 11 an egression out of the Church simplie, (which phrase
 F cannot

cannot bee vsed properlie, except ROME, which is but a sister-Church, and collaterall, were the sole Mother-Church) or a secession from the same; for a secession sub-
 inferreth, nay, prærequireth, and præsupponeth a prior
 vnion. Now *Papatus* and *Ecclesia*, *Poprie* and the Church
 make vp but one, as a subject doth with its common ac-
 cident, as *Hydrops* and *homo* doe. So the secession of our
 first men from *Paprie* within the Church, was not proper-
 lie or simplicie a secession; but this their foorth-comming,
 whiles the bodie was in common affected, was rather ter-
 minatiue of a prior secession or common defection.

From hence, it might seeme but needlesse, (if I might
 speake it with reverence of greater and better judgements,)
 to seeke so carefullie to the just causes of our secession, to
 wit, the Heresie, Idolatrie, and Tyrannie of the *Romane*
 Church, or in the *Romane* Church, whereas the ground it
 selfe, or the secession, is iustlie denyable. Now, *non entis*
nullo sunt accidentia.

XIV.





XIIII. MELETEMA.



Hereas our Adversaries suffer not that to bee called Rebaptization, whilst they superadde *de suo*, their toyish assumentes to that Baptisme conferred by our men: as hereby acknowledging the Baptisme in it selfe to be valide and lawfull, *quod viz. sumus in ministerio, si non ministri*, as the matter and quætion was cleared and decided about BARBARIUS PHILIPPUS his acts of Prætorship, that they were to bee holden *vata & grata*, and not to bee rescinded, *quod fuerit in pratura, licet non prætor*; nay, and as the case I hope holdeth *de Ioanna Papista*, who was in *Papatu*, though not *Papa*: and semblable, whilst it falleth out, that an Hereticke, nay, a Magician, or Necromancier possesseth the Chaire, which cases haue proven possible, as the Councils can beare vs heere record.

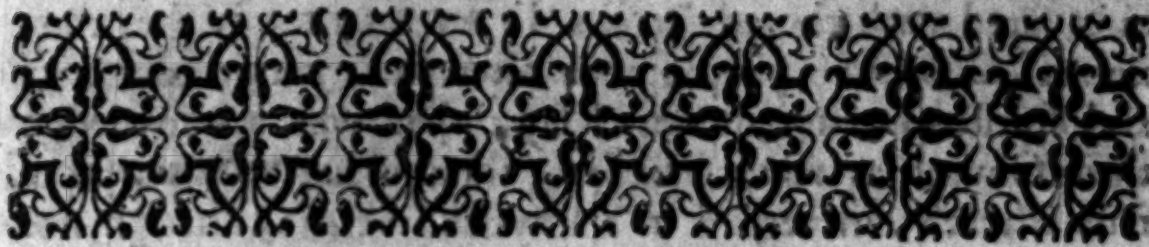
Now, that I may reason hence by way of Analogie, vsing the lyke libertie; Why may they not suffer the vocation and ordination obtaining with vs, goe for current,
 " *Can nostri ordinatores fuerint saltem in ministerio, si non ministri?*
 " Or, I pray you, is Ordination of greater weight and importance than Baptisme? Or, may Baptisme bee conferred

and administred by anie not instructed with commission? May these but suffer the least divorce, which CHRIST Himselfe hath thus coupled, MATTHEW the last, *Ite, Docete, Baptizate?* Certes, mee thinkes it strange, how our Adversaries so farre forth miscarrie heere, as to permit to Laickes the administration of this blessed Sacrament; yea, farther, acknowledge it lawfull, whilst conferred but in sporte and merriment, and that not in the ordinarie element thereof, appointed by CHRIST, but in sand, yea, and but by Children. Truelie, *horret animus*, yea, *tremunt artus*, whilst I but shew *quàm impiè hic ludant in re tam seria*.

To make collection to the errande in hande, If our men may baptize, Or, If the Baptisme conferred by them bee valide and effectuell, then they may teach, & haue the warrand of *Ite*, are instructed with commission; and so from the first to the last, *viget inter nostros vocatio, vel ipsis hic Adversariis nobis suffragantibus astipulantibus, &c.*

XV. ME-





XV. MELETEMA.



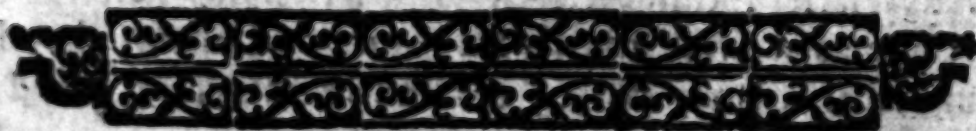
IN that Vocation or Calling obtayning with
 our Adversaries, and which our men brought
 from thence with them, (giving wee had
 our Calling of them) these three acts are
 distinctlie to bee considered; G O D S
 owne act, *penes quem summum vocandi ius, ac*
mittendi imperium, and from whome is that
 inward Calling; next, The Church her act, from which
 as G O D S Instrument in this worke is that externall, or
 outward Calling; The third is of the Church popishlie af-
 fected, or of the Pope his act, and of his Bond-slaves,
 from whence is *vitium Vocationis*, or that faultinesse and vitio-
 sitie in the Calling. Nowe, this last cannot *καταργεῖν*,
 or make devoyde, and of null effect and force the two
 former; so that there remayneth still a Calling amongst
 our Adversaries, though well vitious. Thus whereas our
 men came as it were forth from amongst them, they but
 renounced this latter parte, constantlie retayning *quod DEI*
erat, & quod Ecclesia.

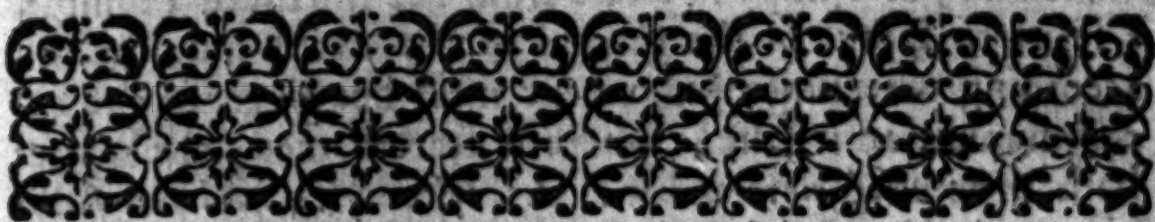
It is to bee adverted heere, That wee traduce not even
 those Ordinations obtayning to daye with our Adversaries
pro nullis, sed pro vitiosis; as wee acknowledge a Church
 with

with them; whiles the matrimoniall Tables are not rent,
or repeated, nor a Bill of divorce given, *ubi libellus repudii*?
as it fared with the adulterous ISRAELITES, they con-
tinued GODS people even after their manie adulteries
and spirituall whoredomes; I say, that wee acknowledge
their Church as *veram Ecclesiam*, though not *veracem*, as a
true Church, in regard of a Physicall veritie, though not
of an Ethicall veracitie.

Alwayes, it is to bee considered headlie, howe the
case heere altereth, whilst their ordinations are not so much
as warrandable by their owne Canons, as whereas they
deferre orders to Idiots and Children: for heere *non habemus*
hujusmodi ordinationes pro vitiosis, sed pro nullis: for the
lawfulnessse of the Cheirothesie dependeth from the law-
fulnessse of the praeceeding Cheirotomie, and not on the
contrarie, this from that other; the signe beeing suspended
from the matter, and not the matter from the signe.

XVI.





XVI. MELETEMA.



Here-as there concurre and occurre some three actes even in that Vocation obtayning with our Adversaries, and so in that Calling which our first men brought from thence ; so the concurrence and occurrence of the same are necessarie to a lawfull deposition : for the same must occurre and concurre to a lawfull destitution,

which to the prior institution. For exemple, Where Kingdomes come by election, the same consentes are required to a Kings destitutione, which to his prior institution in *Regem*; and else, to meddle with the sacred person of a King, is to touch and meddle with the LORDS anoynted: yea, and to faile and fault even against the Law of Nations. These are hitherto; to meete heere with our Adversaries, excepting, that wee haue losed by excommunication, what right wee had from amongst them formerlie by anie vocation. Certes, the Pope heere cannot *καταργειν*, or make of no force, neither *quod DEI est*, nor yet *quod Ecclesie*. Nay, in common, and promiscuous marriages, *multa quae impediunt contrahendum, non dirimunt contractum*. Againe, without the concurrence and occurrence of the whole actes in the destitution, which occurred and concurred to

the prior institution, the procedure is well summarie and vnformall, as I hope is cleare from the instanced exemple. I leaue to speake of the ground of the excommunication, according wherevnto judgement must bee given of the excommunication it selfe; where it feareth mee, the matter hath proceeded *claye errante*. As lykewyse, *quod non statim rumpatur interius illud spiritus coagulum, vbi rumpitur exterius illud vinculum*; giving that a Sister-Church, to wit, the *Romane Church*, could haue lawfullie sentenced vs, where-about *sub iudice lis est*.



XVII. MELETEMA.



Hereas out of the common Colledge of Presbyters, or Elders, one began to bee praefected over the rest, and bee singularlie so called by the name of BISHOP, (I dispute not heere, whether this bee *in ius divini*, or *positivi*) *χειροτονία*, or the act of Ordination, or matter it selfe remained common, *σὺν χειροθεσίᾳ*, or *ritu ordinandi manente penes Episcopum singulariter*, the sole Rite or externall signe of ordination being appropriated to the BISHOP singularlie.

But

But no, not even then, whereas this custome first obtained, and was in its greatest vigour, ἐν ἀκμῇ, was the Rite or the externall signe χειροθεσία, scilicet, solemne proper to the Bishops so called in opposition, as that it was not administred and peracted by Presbyters; as the Fathers heere, Sainct AMBROSE and AUGUSTINE, beare vs recorde; and ALEXANDRIA and ÆGYPT can beare witnesse, where consignabant, or consecrabant & Presbyteri: for the one vseth the word *Consignandi*, as the other *Consecrandi*. Nay, seeing it cannot bee denyed, actum ordinandi, rem ipsam, scilicet, χειροτονίαν, which is the greater part, mansisse penes & Presbyteros, what letteth why that which is but the lesser part, the signe or the bare and naked Rite, may not remaine common to Presbyters with Bishops so called antitheticallie? for cui competit quod majus est eidem adscribi nil vetat quod minus est, modo sint ejusdem generis: but the gendre is still kept, &c.

It standeth vs vpon yet a little to eye more hearely into this matter, because of our Adversaries. Sainct CHRYSOSTOME, posing the question cui Apost. ad Philip. trans-eat ab Episcopatu ad Diaconatum, nullo relicto loco intermedio τὰ γὰρ ὁμοῦ Presbyterorum, thus answereth the matter, Quod & πάλιν τὸ μᾶλλον, that the order is but one and the same: and straight subjoyneth, quod eadem convenient Presbyteris, quæ Episcopis, τὰ αὐτὰ ἀρμολται, sayeth hee, to the one which to the other: nay, which is yet farther, hee speaketh more peremptorilie to the matter, and sayth positiveli, that the Bishops heerein wrong the Presbyters, That they appropriate this singularlie to themselves, τῶν μὲν πλεονεκτεῖσι οἱ ἐπισκοποι τῆς Πρεσβυτερίας τῇ χειροτονίᾳ. I know this place to bee wrested to the contrarie, to the establishment of this their prerogative, as if the same were the force of the word heere in composition, which it carrieth, whilst resolved in its pure simples, whereas πλεονεκτεῖν,

cum Chrysostomo, beareth this other signification, which is quite contrarie. And lest this might seeme but an ydle Grammatication, not having anie foundation in the trueth, I pray you obserue with mee the vse of this word in sacred Scripture; as 1. *Thess.*, Chap. 4. Vers. 6. τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, *ne quis opprimat aut circumdeniat fratrem suum in negotio, &c.*

I forbear heere to meddle with that idle difference, so hotlie and contentiousslie tossed and agitated amongst vs to day, Whether a Bishop bee greater, than a Presbyter, *Institutione Dominica*, or *dispositione Ecclesiastica*; whereas it were farre safer, *privatas has similitudines deponere, quò melius reipub. Christiana in communi possemus consulere*; yea, and where *frustra contentiosum funem ducimus*: as who may agree in the matter, without great prejudice to the trueth, scilicet, that the order is but one and the same, admitting alwayes a disparitie or difference of degree ἐν τῷ ἔργῳ; and this not absolute or simple, but relatiue or respectiue ad τὰ ἔργα, according to the different measure of graces and gifts in the LORDS worke-men, and sutable to CHRIST'S institution, who gaue some to bee Apostles, and some Evangelists, and so foorth. Nay, according to that seeming, at least subinsinuated and implied difference, or disparitie amongst the Apostles, where some are called οἱ ὑπερλίαν Ἀποστολοι, besides some other names to this same purpose, importing, at least bewraying a distinction.

But to the matter againe *unde digressi*, you see howe Saint HIEROME prooveth this power of Ordination to bee common to Presbyters with Bishops, by an argument taken from the more to the lesse. *Quod qui possunt corpus CHRISTI consicere, possint & Presbyterum creare*; except (forsooth) it bee more to consigne a Presbyter, than to create our owne Creator. To this same sense and purpose I would pose our Adversaries heere a little, *possuntne Presby-*

Presbyteri, so called antitheticallie, or in opposition, *Christianum efficere, or baptizare?* I take these for one *ex hypothesis ad hominem*; for our Adversaries holde and maintaine, *quod per Baptismum character indelebilis imprimatur*, That by Baptisme an indelible character is imprinted. Now, there is none who can deny, but that this latter may bee adscrib'd to anie Gregarie Presbyter; *Ergo*, the first may bee saide to bee no lesse competent vnto him.

As to those places of the Apostle, where this seemeth singularlie to bee adscrib'd vnto one, they are to bee taken communiter, or in common to bee vnderstood: for *non statim de ceteris negatur, quod de uno predicatur*; yea, heerefore what the Apostle seemed singularlie to haue taken and acclaymed vnto himselfe in the one place, *2. Timoth. Chap. 1. Vers. 6*, hee sheweth plainlie so haue bene common to the whole Eldership, *1. Timoth. Chap. 4. Vers. 14.*

I feare to wade anie farther in this point: for *non nisi saute incedendum per ignes suppositos cineri doloso; adeoque offensacula vel in ipsis picturis nudis tollenda*. And yet I neede not feare much the incurring heere the offence of anie, *ut qui Episcoporum axioma ne vel minimum hic eam imminutum*, so farre foorth as I can trace anie light going before mee, for warrant and appuy to my conscience: for as to that Primacie of order without power, whether absolute or by delegation, which may suffer vpon abuse repetition by the partie delegating, I cannot so much as by dreame conceiue thereof: for albeit all bee called to one and the same Ministrie, it followeth not straight, *quod simul et quisque vocetur ad parem in ministerio gradum*, more than in the Colledge of Iustice all are of alyke power and dignitie in place: nor yet of that Orbiculare praesidence falselie fathered vpon Saint AMBROSE, vpon a wyde misinterpretation and mistaking of his mynde; *cum varii sint modi recedendi*, as also that so I could not see, howe the first Presbyter

could bee called by the name of Bishop singularlie; where-
as in a circle there is nothing first or last, *nisi recurras ad*
puncta imaginaria.

But how-so-ever the matter goe, this must bee given
to the present necessitie, because of our Adversaries excep-
ting heere against the lawfulnessse of that by-gone Mini-
strie with vs these diverse yeares heere-to-fore, *quod nostri*
destituti fuerint χερσθεσια Episcopali. You see that this can-
not evacuate, or but the least enervate our Calling; both
these beeing but one, the word beeing taken *ex usu Scrip-
turae*, where wee see the one subjoynd to the other exe-
geticallie, as *Acts, Chap. 20. Vers. 28.* The Elders of the
Church of *EPHESUS* accersed, or sent for to *ΜΙΛΕ-
ΤΥΜ*, are exhorted to take heede to themselves, and to
their Flockes, over the which the holie Ghost *praefecit eos*
Episcopos, had made them Over-seers. As lykewyse, wee see
th' Apostle to passe straight frō the Name to the Office, which
would argue a communion in the one, as in the other: nay,
wee see the Apostle to require the same thing in a Pres-
byter, which in a Bishop; which subinferreth a necessa-
rie competencie of the same in common to both.

As last, wee see the Apostle Sainct *PETER* himselfe,
& *synpresbyterum sese indigetare.* But besides this, that both these
are but one and the same, the wordes beeing taken *ex usu*
Scripturae, true is it not, that all our first men were de-
voyde of this sorte of Ordination, which our Adversaries
so preciselie vrge.

XVIII.





XVIII. MELETEMA.



Est there might seeme heere justlie not the least part of this worke wanting, if I should over-passe by silence that point of Succession, which our Adversaries esteeme to bee of such poyse and weight, as if without it there could bee no lawfull Church nor Ministrie; it standeth vs vpon to speake so farre foorth of it, as the præsente necessitie requireth.

Wherefore, seeing *nullum apud eos sonorus crepitaculum, quo vehementius nos obstant*, I shall touch it a little *en passant*, if it were but to silence their so clamorous cryes here; though it may bee, if GOD shall giue grace and leave, I speake more properlie and fuselie of this argument in its proper place, Of the notes of the Church.

In the entrie heere, I pray you alwayes to remember, that it was the doctrinall, and not personall succession, which those Ancientes so highlie regarded, and that they mentioned but this last, because of the first, as which is the verie soule and lyfe thereof. Againe, it would bee

headilie remēbred here, that those Hæretiks, against whō those Ancients instituted their Disputations, by alleadging to the persons professing, and not to the doctrine professed, (as wee see TERTULLIANE to reason against the MARCIONITES and GHOSTICKS; *Edant Origines Episcoporum suorum, evolvant seriem antistitum ita per successionem ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis vel Apostolicis viris habuerit auctorem & antecessorem; hoc enim modo Romanorum Ecclesia CLEMENTEM à PETRO ordinatum refert, confingant tale aliquid hæretici, &c.*) that those Hæreticks, I say, denied, cyther in whole, or in part, the Scriptures, wherethrough the Dispute could not bee instituted from hence against such. So then, thus the Ancientes adorted those Hæretickes, and improoved their doctrine, because they could not show anie constant profession of the same, they could not point at those Bishops who professed with them, where the ROMANE Church is well often exemplarlie alleadged vnto. But it is to bee observed, howe Tertulliane in the alleadged place, alleadgeth the exemple of the Church of SMYRNA, as a Transmarine Church, as hee doth the exemple of the Church of ROME, as a Cismarine Church; that so hee might shew evidentlie, *doctrinam Novati, Marcionis novam & inauditam prorsus fuisse*, as which was not acknowledged, or believed by anie Church at all, whether on this side of the Sea, or beyonde the Sea. Thus then, it was to this sense, that the Ancients vrged the argument from succession; from whence it is cleare, that the personall succession was still alleadged vnto, because of the doctrinall onlie.

But to speake concisely and sinewishlie of this matter, first wee shall show, GOD willing, That there is no necessitie of this succession, which our Adversaries soley and singularly require. Next, that this sort of succession is not findable with themselves. Last, That we have that succession which is necessarie penes nos, or with vs.

That

That I may borrow mine empledged worde, let mee, as to the first, packe vp the matter by forme of Argument.

If so bee, that personall and locall succession suffered even then and there interruption, where it was of greater necessitie, it followeth, that it may suffer the lyke with the lesse danger, where it is of lesser necessitie:

But so it is, the first holdeth and proveth true:

Ergo, the same judgement must bee given in this latter case,

For probation of the minor; the Priesthood of AARON may serue to the full, from whence wee thus binde vp the Argument.

Whereas the Priesthood vnder the Law was tyed to AARONS carnall descent, truelie then this personall succession behooved to bee of greater necessitie, than it can bee now vnder Grace, where the matter goeth by free election:

But so it is, that even then this personall succession suffered diverslie interruption:

Ergo, it may admit yet the lyke interruption, without the least danger, &c.

For probation of the minor; were not NADAB and ABIHU stricken with fire from Heaven, who should haue succeeded by Line? Next, whereas it came to ELEAZAR, I would enquire, if it continued still in him and his race? Was it not vpon their abuse translated to the stocke of ITHAMAR? Now, rested it in the stocke of ITHAMAR? Was it not broken off, because of the wickednesse

kednesse of ELIES sonnes, HOPHNI and PHINEHAS, albeit it had well long continued in the house of ELI? Was not ABIATHAR the last Priest of that stocke deposed by SALOMON, and ZADOK substituted and succeeded in his vice and place? Thus I hope it may appeare most evidentlie, to anie who shutteth not his eyes wilfullie against this so cleare a light, from this my so long deduction of the matter, That the Church is not tyed to anie personall succession, suite, or traine of Bishops; which were heere indeede to lay a false reckoning and compr; as if *filii ABRAHAE omnes secundum carnem censendi essent in semine*, and not these onlie, who are Children after the Promise.

In the next roome, I would haue you with all diligence and headinesse to advert heere, that the place gaue the praheminence to the persons, and not the persons the dignitie or primacie to the Seage or Seate: That is, that it was not whether the residence or death of an Apostle, in this or that Seage or Seate, which gaue the procathedrie, and praseance heere to the after succeeding Bishops in that Seage, or in that Sea, from whence our Adversaries collect and conclude the Procathedrie, nay, that generall Prostasie of the Pope of Rome, as Sainct Peters Successour, forsooth, *in sedem Apostolicam*: but that the Seages or Seas received this praheminence, according to that ranke they helde and obtained as Cities of the Empyre: for else, I hope it could not bee well denyed, but that the first place heere were due to *Hierusalem*, before Rome, if succession can make ought to the praheminence or primacie of place: for did not CHRIST Himselfe preach, yea, and suffer at *Hierusalem*? Nay, did Hee not accomplish there all the mysteries of our Salvation? Did not all the Apostles issue as it were from thence? Preach, yea, and reside there for a goodlie space? Doe not the Ancients here agree as it were in common, That *Iames* turned the ordinarie

narie Bishop of *Hierusalem*, whereas the matter of *Peters* being at *Rome*, and Bishopricke there, is at least so doubtfull.

I would pose our Adversaries heere a little, How is it heere, that the Bishop of *HIERUSALEM* was not reputed and holden for the first Bishop, if the persons gaue the primacie or praheminence to the place? Nay, wee see it especiallie provided, *Contil. Nic. 1. Can. 6.* that honour should bee deferred to the Bishop of *HIERUSALEM*, without the least prahedice to that honour and regarde due by him to the Bishop of *CÆSARIA*, his Metropolitane. Thus it is cleare from hence, That this sort of praheminence in those Apostolicke Seages, or Seas, was vnknowne then in those olde tymes, and to those holie Fathers, gathered at that Councell.

Thirdlie, giving heere liberallie for the tyme, That a constant and vninterrupted succession of Bishops were an infallible note of a true Church, wherefore should not this militate aswell for the three other Seages, of *ALEXANDRIA*, *ANTIOCHIA*, *HIERUSALEM*, as for the Sea of *ROME*; seeing, as *EVSEBIUS* witnesseth in his Ecclesiasticall Historie, *Lib. 3.* that they haue this succession? Why then should the Church of *ROME* bee more instyled by the name of the true, sole, Catholicke, and Apostolicke Church, than the Church of *ALEXANDRIA*, *ANTIOCH*, &c? What can this succession to *PETER* in *sedem Romanam*, import and rapport, beyond the succession to anie Apostle else, into anie other Seage or Seat? I would bee glad to bee instructed heere, where I promise to follow the light, as *docilem me præbere*.

Fourthlie, If this sorte of Succession, to wit, personall and locall, which is the onelie Succession vrged and requyred by our Adversaries, were simplicie necessarie to

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the

the constitution of a true Church, and lawfull Ministrie, and were an infallible, if not constitutive, at least ostensive note of a true Church; then wee behooved to acknowledge that Church straight for a true Church, where this were to bee found: For *nota debet αντικατηγορησαι*, or *retrocommenat* with the subject noted, as *τὸ ρισibile* doeth *sum homine*: but I hope our Adversaries shall not stande heerevnto; for then they behooved to acknowledge the G R E E K Church for a true and lawfull Church, which they most pertinacionlie heere denye: for *et hac hac Successione gaudet*, possent *et hi longam seriem texere*, *Catalogum instituere EPISCOPORVM*. Nay, then the A R R I A N S should haue made vp a true Church, because of this Succession obtayning lykewyse with them.

Our Adversaries heere finding themselves strayed, are driven to seeke to some posture, whitherto they affirme, That the Argument proceedeth heere but negatiuelie; that is, That it serueth not so much to shewe vwhere the Church is, or, What is the true Church; as Where shee is not. Where-vpon it followeth, That this Succession shall bee *nota non nota*, or *nota non notificans*, a note not notifying or poynting foorth the subject, which is to conuell the fundaments of all true and sound Philosophie.

But to trace them yet heere, and deject them from this refuge: Thus there shoulde not haue beene a Church in the beginning; neyther shoulde there bee one at the consummation of the worlde: as where *utrobique hic defensus comparat, hac successio desideratur*, this Succession is vvaning. Wherefore, the Argument proceedeth not so much as by way of negation.

Fiftlie: The practise of the Primitiue Church standeth heere to the contrarie: where wee finde a double sorte of Vocation, where-of *una fiebat απαλυτως*, *alia ιδιως*.

Now,

Nowe; I woulde vnderstande of our Adversaries, their judgement of and about those Ordinations vsed by those olde ancient Fathers, which were called absolute; If they bee to them, or with them, eyther for null, or for vitious? But so it is, This Succession which they presse, to wit, personall and locall, was heere wanting, where-in they place the verie essence of Succession, &c.

Sixtly: I would inquire of our Adversaries, Where-as CONSTANTINOPLE vvas made a Patriarchall Seate, tempore THEODOSII Magni, which Citie before was still subject HERACLENSI Episcopo; tantum abest ut CONSTANTINOPOLITANVS Episcopus fuerit Patriarcha, ut ne Metropolitae quidem: Whether or not they vvill take vpon them heere to condemne this, because of this defect of a personall and locall Succession in Caput; although else it was a coopration in commune corpus, tagma, Collegium, systema reliquorum Patriarcharum, according to those absolute Ordinations vsed of olde by those auncient Fathers, &c.

Seaventhly: If this Succession personall and locall, were simplie heere necessarie, then it shoulde followe to their great praejudice heere, quod nulli novi Episcopatus possent conditi, institui, That no newe Bishopricks could bee erected: so that heere they praejudge, through imprudencie and inconsideration, their so due and just deserved prayse, of their so fruitfull labours amongst the INDIANS, where they haue builded and created so manie newe CHURCHES, &c.

Last of all: Where-as our verie Adversaries conclude this poynt from that Succession of the Iudges of ISRAEL, vvhy may they not admit heere, That this Succession may suffer interruption? as wee see that to haue bene reape diverse, and eft-soones interrupted vnder their diverse enemies, MOABITES, CANANITES, AMO-

RITES, and so forth; and that nowe for longer, and nowe for shorter space; as nowe for the space of twentie yeares, nowe of seaven, yea, nowe of whole fourtie. Truelie, this Argument heere militateth κατ' ἀνθρώπων. Thus I hope I haue improven to the verie full, the necessitie of this Succession, to wit, personall and locall, vvhich our Adversaries heere vrge and presse so much.

As to the second I promised to prooue, that is, That this Succession is not to bee found with our verie Adversaries, I shall, G O D vvilling, prooue this by infallible demonstrations.

No Hæreticke hath *jus ordinandi*, or power of Ordination, even according to some of their owne Canons: (Thus I argue not by position, but of supposition onelie *ad hominem*: vvhere I denye not lykewyse **BABEL** to bee confounded, &c.

But so it is, that manie and diverse of their Popes haue proven such:

Ergo, for the least during this space, this Succession hath suffered interruption: nay, it followeth from hence, That there hath beene no lawfull Church, or Ministrie vvith them since, so much as vvairrandable by their owne Canons.

For probation of the minor: Our probation shall not stay it selfe heere in the Scriptures, which were indeede sufficient, but of surplussage, and for the clearer conviction of our Adversaries, and to take from them all effuge & means to escape heere, I offer mee to prooue, That diverse Hæretickes haue possessed that Chaire, and occupied the same, even according to that way which themselves call Hæresie: where I may reckon forth a great traine of them, as were **LIBERIUS**, **FOELIX** the second, **LEO** the first, **GELASIUS** the first, **VIGILIUS**, **GREGORIE** the

the second, *ZACHARIE* the first, *ADRIAN* the first, *NICOLAS* the first, *IOHN* the eight, *NICOLAS* the second, *COELESTINE* the third, *INNOCENT* the third, *IOHN* the twentie-two, and *INNOCENT* the eight; all which have erred in that which concerneth the Fayth; else our Moderne Doctours prooue heterodoxe, as who holde not, nor maintaine the same doctrine with them.

But for shortnesse sake, I will content mee to poynt at those who haue beene condemned for such, by lawfull Councils. First then, I would pose our Adversaries, what they can say to *HONORIVS* the first, condemned in two generall Councils, the sixt and the seaventh; and anathematized as an Hæreticke, for a Monothelite?

Our Seraphicke Doctor *BELLARMIN* can tell vs heere, that *HONORIVS* erred, but as a private man heere, and not as Pope. A braue eschappatoire, forsooth, "*ficulneum ADAMI presidium*, a fine Coate of figge-tree leaues, to cover his nakednesse. I pray you, if *HONORIVS* beeing consulted as Pope in a matter of Fayth, controverted vpon for the time, answered not to the point as Pope, but as a private Doctor or man; in what posterne shall wee seeke his Holinesse, forsooth, whereas his person speaketh to vs, that wee bee no farther heere deceived? Nay truelie, if so bee hee may erre, whereas advised and consulted in a matter of Fayth, I see not what profite his pretended priuiledge of not erring, *ἀναμάρτησις*, can rap-
port heere to the Church.

But this cannot helpe our Adversarie heere; for *HONORIVS* was anathematized as Bishop of *ROME*, and not as a private man, or Doctor. Nay, which is yet farther, *LEO* the second, his owne succellour, confesseth of *HONORIVS*, that hee polluted that holie Seage or Sea: wherevpon it followeth by an inevitable consequence,

that hee erred as Pope: for else his private fouilleurs, or pollutions, could not haue polluted this sacred Seage.

Last, for my selfe, I would not bee heere curious for the second person of the Pope his Holinesse: but would bee content to take order with his private person, for his miscarriage, forbearing his Holinesse, or the second person hee sustaineth out of pure and meere religion, for-sooth.

Next, I would learne what our Adversaries can say to I O H N the twelfth, condemned for most enormous crymes, in a Councell holden at R O M E, as for carow-sing of Wyne, for loue of the Devill, for directing his devotion, at least in sport and merriment, to I V P I T E R and M A R S, I, to I V P I T E R and V E N U S their Proprogoddesse! What will they saye to I O H N the three and twentieth, or foure and twentieth, denying the Resurrection, condemned in the Councell of C O N - S T A N C E? Last, what can they except against E V - G E N I U S the fourth, deposed in the Councell of B A - S I L, and condemned for Hæreticke? Now, *quicquid bo- die Episcoporum, aut ordinis integritatis superest in Ecclesia Romana, ab hoc fonte profluxit:* and so it followeth, that these two hundreth yeares since, or thereabouts, there hath beene no lawfull Vocation with our Adversaries, which they can warrand by their owne Canons. Now, *quis dabit mundum ex immundo,* who can bring a cleane thing out of filthi- nesse?

It is worthie our best observation, that B E L L A R M I N E having acknowledged, even by the force of the Trueth, That this Councell was lawfullie indicted: where- vpon it followeth, after their owne Canons, that so it could not erre; sayeth, That it turned vicious: and where- as hee poynteth at the faultinesse thereof, it is heere, for- sooth, *quod pronunciarit secundum Concilium.* Truelie, it is well heere, that they may authorize, or exauthorize, at their

their pleasure, as they finde ought to make for them, or against them.

I should but mis-spence good tyme, if I should reckon foorth all those vitious and monstrous heads they haue adapted to this bodie, some Infidels, some Magicians, some Necromancers, as *SYLVESTER* the second; some attayning to the Popedome by brigandise, by Armes, some by one finesse, and some by another; scarce one amongst numbers entering in at the Doore so much as of an externall Vocation, warrandable by their owne Canons. Nay, I might heere arcesse them all in common of Simonie: for if all came not thus by the place, at least all to one thus carrie themselves in the place: for they expose to sale the Graces and Giftes of *G O D*, and holde them get-able by Money; as their Nundination of Indulgences, Soule-Masses, and their other Wares of this Note, may instruct to the full; where-thorow they approoue themselves to haue succeeded indeede to *SIMON*, but *SIMON MAGVS*, and not *SIMON PETER*, to bee his singular Successours.

Vendit. Alexander Claves, Altaria, Christianos.

Vendere iure potest: emerat ipse prius.

And *BAPTISTA MANTVANVS* to this same sense:

— venalia nobis

*Templa, Sacerdotes, Altaria, Sacra, Corona,
Ignis, Thura, Preces, Cælum est venale, Deusque.*

I would vnderstand of our Adversaries, If their election was canonicall, who came thus by the Popedome, as by Simonie, Brigandise, Armes, &c?

Pope *LEO* telleth vs, that those foure are required to a canonicall and lawfull Election, *vota civium, testimonia*

populorum, arbitri a honoratorum, electio cleri. Now, I would demand our Adversaries heere, If the free suffrages of the people bee so much as required to the election of a Pope to day? And yet **BELLARMINÉ** himselfe, *Lib. de Clericis, Cap. 7.* is forced to confesse, That of olde none was holden for lawfull Bishop, who wanted the suffrages of the people to his election: wherevpon it followeth, that they walke not in the olde waye, but they haue declined in the latter dayes.

I would faine learne of our Adversaries, Whether this Succession was free from suffering interruption, whereas the **ROMISH** Bishops were divided amongst themselves by Schismes, for manie yeares together? I remit the Reader heere to that great papist **ONUPHRIUS**, in *Chronico*, where hee reckoneth foorth roundlie some thirtie Schismes in the Church of **ROME**: as the first, betweene **CORNELIUS** and **NOVATUS**; the second, betwixt **LIBERIUS** and **FÆLIX**; the third, betwixt **DAMASUS** and **VACISINUS**, which prooved a well bloodie Schisme; and so foorth of the rest of that note.

I would in like manner inquire heere, Where one Pope disanulled the Actes of another, and reordained those, who formerlie had received orders of his Decessour, as thus not acknowledging that prior Ordination for lawfull and valide; as, for instance, Pope **SERGIUS** the third, carried him towards his decessour Pope **FORMOSUS**, besides diverse other instances, whether of those contesting Fathers shall wee acknowledge for his Holinesse, and from whether shall wee deriue and æstimate the succession? Truelie, *dignus hic vindice nodus*. I hope those may suffice heere *ad gustum*, yea, and to bring in distaste this their so much boasted-of Succession, with those whose sensorie is not altogether distempered; yea, who are not devoide of the sense of tasting.

Certes,

Certes, the providence of GOD is singularlie to bee admired heere, in that Hee hath not suffered those probations and Monumentes, of the turpitude of this holie Seage, for-sooth, to bee so farre foorth suppressed, as that we haue not sufficiencie of prooffe for cleare conviction of the ADVERSARIE; and yet questionlesse *hic non defuerant sibi*, &c.

But to arcesse this matter from on high, and deduce it *vel à capite*, from PETER'S beeing at ROME; if we shewe but *ἐν ᾧ*, that PETER was never there, the after-substruction falleth of will: wherefore, thus I argue:

„ If Sainct PETER was never at ROME, then
„ this Succession to him into that Seate or Seage
ceaseth:

But so it is, Sainct PETER was never there:

Ergo, this Succession ceaseth, and falleth of will.

For probation of the minor, I purpose not to treat of this *ad longum*, but onelie so farre foorth as the necessitie of the present errand requireth: so that I will content my selfe heere but to poynt at some few thinges, *exto vel intento demum digito*.

In the entrie heere, I would haue you to obserue these generalles: That the first Father or Author of this Forgerie, is one PAPIAS, a meere Fabler: so that all the manie Witneses, which our Adversaries heere alleadge for this his beeing at ROME, resoluē in one, and are but one in substance: for they all haue it but from him; and so this prooveth the last resolution of the matter, PAPIAS a fabulous Tale-teller related so. Ergo. Nay, BARONIVS in his Catalogue of his Authors for this Forgerie, goeth no higher.

Againe, that great confusion of **BABEL** would bee headlie adverted vnto, where scarce one vnderstandeth anothers Language heere. Mee thinkes it strange, howe they all, at least in common, agreeing in the generall, that **PETER** was at **ROME**, should so vniversallie varie in everie circumstance, as about the time of his going thither, some standing for one yeare, and some for another. Truelic, all these cannot stand and sublist together, the first, the second, the sixt, or seaventh, the thirtienth of **CLAVDIVS**, &c. Againe, about the place from whence hee went thither; nowe from **HIERSALEM**, and nowe from **ANTIOCH**. Againe, about that conflict with **SIMON MAGVS**, which they make the ende of his going thither. Certes, *omnia hic iuncta, & fabulosa*: wherefore, as this alleadged ende of his going is but a Fable, his going it selfe may justlie seeme to bee but fabulous.

Let mee pose our Adversaries heere a little: Why is not this **SIMON'S** opposing of **PETER** mentioned, as wee see the wickednesse of **ELYMAS** the Sorcerer against Sainct **PAVL**? Or, I pray you, Was not **PAVL** able enough for the worke, who smote that Sorcerer with blindnesse? But I should but in vayne busie my selfe here in this matter of **SIMON MAGVS**, *ubi omnia scatent fabulis*: nay, where our **MIDIANITES** *mutuis se conficiunt vulneribus*.

Againe, about the place, time, and qualitie of his death, yea, and about his buriall: and last, about his Successours, some standing for **CLEMENT**, and some for **LINVS**.

Now, what can wee laye holde on in so great vncertaintis? Where-vpon can wee appuy or rest heere our Fayth? And yet, *si Deus placet*, this is *rei summa & caput*, **PETER'S** beeing at **ROME**.

Questionlesse, it is from hence, that **BELLARMINE** finding but so weake a foundation to builde the Popes headship vpon, as convinced in judgement, against the sight of his conscience, seeketh thus to shift off the matter, and betaketh him to this posterne, *nec requiri, nec sufficere*, that this is neyther requisite nor sufficient to make **PETER** Bishop of **ROME**, *de Rom. Pontif. lib. 2. cap. 1.* which hee prooveth by partes: The first, Because thus **PETER** should haue beene Bishop of **HIERUSALEM**, **CÆSAREA**, and so fourth of all those places whither-to hee came. The second, Because manie were Bishops of **ROME**, who came never thither, as **CLEMENT** the fift, **IOHN** the twentie-two, **BENEDICT** the twelfth, **CLEMENT** the sixt, and **INNOCENTIUS** the seaventh; which were ordayned Bishops in **FRANCE**, and abode still there.

I would inquire of our Adversaries, Why they fight so much for this, which according to their owne confession and concession, can neyther serue the turne, nay, is not so much as requisite there-vnto? May it not justlie seeme that they are but ledde heere by the spirit of Contradiction?

I leaue for the tyme to dispute the matter, whether this bee requisite or not, that one come to that place, yea, and reside there, whereof hee is created Bishop: for our Adversaries thus imprudentlie wrong their owne cause of personall and locall Succession, except a designation to a place bee to them for locall Succession; and so an habituall Bishop and an actuall bee with them for one and the same. Last, it is well, that **PETER** thus of an Apostle turneth an irregulare Bishop, and a patterne of non residence.

But to deale a little *punctim*, as wee haue done *cesim*:

The first Argument may bee drawne from the putation and committing of tymes, to this sense.

Gal. cap.
1.2.

If wee shall bee pleased to commit and collation together the first and the second Chapters of Sainct PAUL to the GALATIANS, wee shall see PETER to haue kept in IEWRIE, and therea-bout, some eightene yeares after CHRIST'S Passion, as is cleare out of Sainct PAUL his visiting of him at HIERUSALEM so manie yeares after his conversion, and of his after rebuking of him to his face at ANTIOCH. Nowe, if wee shall adde to this number, the seaven yeares of his beeing at ANTIOCH, and the twentie-five yeares of his Bishopricke at ROME, there shall aryse the summe of fiftie yeares, or thereabouts. From hence it followeth, That PETER could not haue suffered Martyredome with PAUL, as the common tradition hath at ROME, the twelfth or thirteenth yeare of NERO: for it is moste certaine by collationing of the sacred and prophane storie, that there ran but thirtie and seaven yeares for the moste, from CHRIST'S Passion, to the verie ende of NERO his Empyre. What shall bee done with these supernumerarie yeares heere? Nay, though wee should præcide and cut off heere those seaven yeares of his abode at ANTIOCH, lest wee might seeme too strict in *patandis temporibus*, wee shall yet find *hiatum multum*, no little gulse or distance.

Truelie, *hic hæret iis aqua*, our Adversaries cannot possible expedite and extricate themselues heere, *ut in omnes se vertant partes*: wherefore *expectandus iis ELIAS aliquis, aut ΘΕΟΣ ἀπὸ μηχανῆς*, qui nodum hunc solvat, *fortean vel secet*.

In the next roome, I might reason from that generall, yea, and vniversall silence of the whole Scriptures heere; as where wee can finde nothing for his going thither, as wee doe for PAUL's, nor of his beeing there. Certes, *in summis fidei capitibus argumentum rectè procedit negativè*. Now, this is

this is *rei summa & caput*, PETER'S Bishopricke at ROME, which our Adversaries collect of his beeing there; and conclude from hence, as who can finde no better warrands else: where-vpon it followeth, *quod super arenaceo fundamento omnis illa insana substructio exstructa sit.*

But of surplussage heere; the Scriptures furnish vs store of Arguments against this forgerie: for if PETER had beene at ROME, before PAUL'S comming thither, either hee was negligent, or else his ministrie there was fruitlesse, and ineffectuall: for PAUL telleth roundlie, That hee found the IEWES in common ignorant of CHRIST altogether, and His Gospell; as which they odiously instyled by the name of a Sect; and such a Sect, as generallie evill spoken of, *Acts, Chap. 28. Vers. 22.* Or doe wee thinke, that the IEWES at ROME would haue carried greater reverence to PAUL, than to their owne ordinarie Apostle, if so bee hee had beene there?

Againe, the manie Epistles which PAUL wrote from ROME, wherein hee doth not so much as make the least mention of PETER, whether in Salutation, or Valediction, argue to the full, that hee co-lived not with PAUL at ROME. Nay, PAUL'S complaint, That hee was left alone, and forsaken of all at his first compearance; and his deposition, that at the second tyme LVKE onelie was with him; these joyntlie considered, serue to prooue, That PETER was not at ROME now with PAUL; except wee would brand him with this foule note of Apostasie, or deserting of PAUL in the common cause of CHRIST, and the Gospell.

Againe, mee thinketh it strange, how PETER, writing two Epistles to the dispersed IEWES, in diverse Countreyes, could so deeplie forget those at ROME; as not the least to mention them, if so bee they were his
chiefe

chiefe charge, and **R O M E** it selfe the Seate of his Popedome.

Last, were not this flat against that compact betwixt him and Sainct **P A V L**, That hee should goe to the **I E W E S**, and **P A V L** to the **G E N T I L E S**; which the Fathers acknowledged as singularlie administred by **G O D**, as you may see out of Sainct **H I E R O M E**, on the second Chapter to the **G A L A T I A N S**; and which wee see done with vniforme consent of the rest of the Apostles? Howe could wee free Sainct **P E T E R** heere of fadisfragie, if contrarie to that covenant, thus solemnlie made, hee should not onelie haue preached vpon occasion to the **G E N T I L E S**, and as it were extraordinarie, or *ἐκ παραπορεύσεως*, or by the way, but turned their ordinarie Apostle; yea, not Apostle, but Bishop, to the great praejudice of his Apostolicall authoritie: as who is reckoned with them *Apostolorum primus*, as who perhaps was first called to the Apostleship, though **A N D R E W** was called prior to the Discipleship.

But to winde vp this point, lest I might seeme forgetfull of my promise in the beginning of this Treatise, and so seeme too deeplie drowned in this Meditation, let mee thus argue for the generall:

That Religion whose foundation and maine ground is *purus putus stochasmus*, a meere stochasme, cannot bee but stochasticke, and conjecturall:

But such is the Popish Religion to day: for Sainct **P E T E R**'S Bishopricke at **R O M E**, and his being there, which is *rei summa & caput*, is but an ylde forgerie, and foolish conjecture; as I hope is cleare to the full, from this my deduction of the matter:

Ergo,

Ergo, the Popish Religion is but stochasticke, and conjecturall.

Wherefore, seeing this point *non cadit sub fidem, immo ne sub sensum quidem*, there can bee no certainlie in their Religion, to settle mens consciences. Truelie, there is great neede heere of a well implicite Fayth.

Last, I offer mee, *ne quid desit*, to prooue this point by that constant and ordinarie practise with our Adversaries, even vnto this day.

Is not this the nature and qualitie of their suffragant Bishops, as that their ordinations are absolute, *absoluta*, or *soluta forte & dissoluta*? Those who vnderstand but the least into this matter, know, that heere for common both these Successions are found wanting, personall and locall: for *ex trivio nomen arripitur & inditur, non scrupulose inquiritur in statum Ecclesie*, from whence my L. receiveth his name. Truelie, the institution of these is but a meere histrionically and dramaticall action.

Alwayes, lest I should seeme to father an vntrueth vpon them, I must entreate your patience heere a little, that I may shew the forme and manner of the creation of these Suffragant Bishops: wherefore, thus take the matter.

REVEREND. D. BOGVINTINVS, HOSTIENSIS, or COLONIENSIS, standeth in neede of a suffragant, as who cannot doe all by himselfe; nay, as with whose dignitie it cannot stand *omnium vertices contrectare, inangere*. Nowe, this Suffragant can not doe those thinges, which my L. should haue done by himselfe, except hee bee instructed with power, and so created Bishop: for *non potest quis in alium conferre, transferre, quod ipse prior non habeat*: wherefore hee is created Bishoppe of some Transmarine Church, or other, from whence hee may receiue the denomination, whereas in the whilst they are altogether ignorant of the

state of that Church, yea, doe not so much as vnderstand of the Vacancie of the Seate; as wee had with our selues in SCOT-LAND some Bishops of ATHENS, for-sooth.

The Suffragant beeing thus created, least hee shoulde seeme a *non resident*, *dat se in viam*, hee betaketh him to his journey, to his Station, for-sooth; but *ad tertium aut quantum ab urbe lapidem*, some three or foure myles off of the Towne, one is summited, and so *per lucida intervalla* another, to shew him of the danger of the journey, of the great losse and pert the Church shoulde sustayne thorowe his departure: in a word, and in effect, to recall him to my L. where-vpon hee returneth; and vpon his returne, is praelected over some of his Churches, as his Vicar and Suffragant, where hee attendeth my L. Mandements.

Nowe, vvho seeth not, except a Borne-blinde, that there is neyther personall nor locall Succession heere? And yet these are the Fathers of all those other Bishoppes with our Adversaries to day; these are they *qui generant tot Episcoporum examina*, &c.

Thus I hope, *nisi mea me hic destituat spes*, I haue showne to the full, That this so much noysed Succession, is not to bee found with our Adversaries. Now, I come to the last thing I promised to prooue, to wit, That wee haue such Succession, as is necessarie and requisite here.

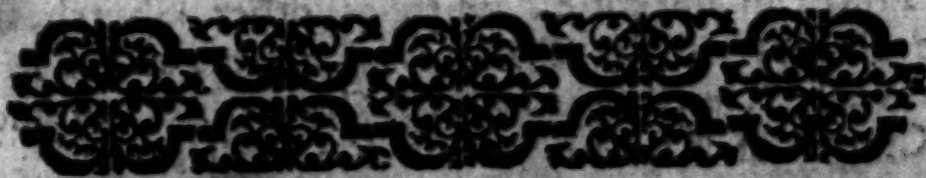
For the clearing of this point, you must heere headilie distinguish betwixt those things which are essentiall in and to Succession, and so are altogether, or simplicie necessarie, and these which are but accidentarie, and so may bee present or absent without destruction of the subject. Nowe, there bee two of each sort; of the first are *Successio Doctrinae*, and *Successio Vocationis*: for it is heere simplicie, and altogether necessarie, *vt succedatur in doctrinam Apostolicam*. And the second

cond is no lesse necessarie, *successio Vocationis*: for quomodo predicabunt nisi mittantur? nemo sibi hunc honorem assumit, &c. It hath still proven a matter full of danger, to vsurpe sacred Functions. But as to those other two, personall and locall Succession; that is, that a person succcede to a person, in and to a certaine place, these are not essentiall, and simplie necessarie, as without which a Church and ministrie may bee, yea, and are *de facto* amongst themselues, as their new built and instituted Churches amongst the INDIANS may instruct to the full; and as I haue proven alreadie at large, yea, and besides other probations, from the practise of the primitiue Church, where *fiabat vocatio ἀπλῶς* as *ἰδιῶς*.

Last, giving that there were such personall and locall Succession with our Adversaries, it were no lesse ours: *Communes enim fuimus possessores, licet deturbarint nos de communi possessione, adeoque non excidimus iure ad rem, licet soli vsurpare velint ius in rem: siquidem non magis hæc sunt Papa, quam Templum DEI, illius Idoli fuisse censendum est, quod in eo collocarat ANTIOCHVS Epiphanes, rectius Epimanes.*

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XIX.





XIX. MELETEMA.



IERUSALEM vvhich is
 Aboue, is Mother of vs all, *Gal. Chap. 4.*
Verf. 26: as to the Church of **R O M E**,
 shee was for the best but a Sister-Church,
 and collaterall; but nowe wee affirme her
 to bee heavilie affected and diseased. It is
 true indeede, that the Bishop of **R O M E**
 was called in common with the rest of the Patriarches, by
 the name of œcumenicall Bishop; as which all joyntlie and
 commonlie represented τὴν οἰκουμενὴν: Nay, wee deny not
 heere yet farther, that the Bishop of **R O M E** obtained
 at last *μεγαλειότητα*, a certaine Procathedrie, or preseance,
 and this perhaps not onlie because that **R O M E** was *se-*
des, or *Caput Imperii*, the Imperiall Seate, or Seage; or yet
 because it prooved a **Z O A R**, or place of refuge to them
 of the Easterne Church, during the **A R R I A N** persecu-
 tion; but even because of the fayth, as which kept then
 the Trueth in sinceritie, where-as other Churches were
 more corrupted; But all this is ours: for, as **P O M P E Y**
 sayde well, *Non est in parietibus Respublica*: so, no more is
 the Church of **R O M E** within her Walles.

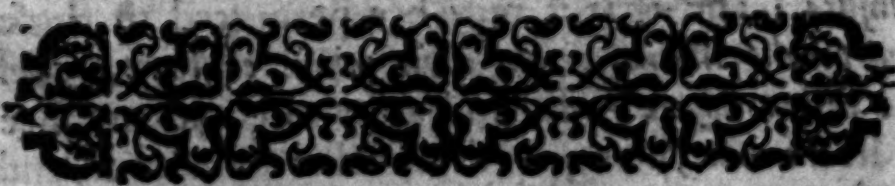
Againe, it is an evill collection, to gather, or conclude
 straight an vniversall Prostatic from a particular Procathed-
 drie,

'drie. Nay, and albeit the Church of ROME was al-
 leadged vnto exemplarlie, whilst shee kept the Fayth in
 puritie and sinceritie, followeth it from hence, that shee
 was either the Mother-Church, or the Catholicke Church,
 which were *orbem vrbi includere*? The Ancients indeede ad-
 ducebant *Ecclesiam Romanam*, sed vt *exemplum particulare*, scilicet,
 during that space of her puritie, sed ne vel tum quidem vt at-
 tributum *universale*, which our Papistes doe to daye; You
 know, that this is ordinarie with vs, whilst anie differ ari-
 seth, to appeale or provoke to the most famous Church
 where wee liue, as in FRANCE, appellation is for com-
 mon made to the Church of GENEVE; or yet to de-
 ferre the cognition of the matter to some Transmarine
 Church: but shall anie inferre from hence, That by this
 appellation wee abjudge the name of a true Church from
 our selues, or yet singularlie adjudge this name to that
 Church, wherevnto wee appeale? Nay, last of all heere,
Ab Ecclesia Romana, during that her flourishng age, *ad bo-*
diernam Papam non est concludere: distant ac differunt hac duo
immense quantum, immo ὅσον ἑγγύς ἐστὶν ἀπὸ γαίης.

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XX.





XX. MELETEMA.



He Chiefe Priests and Elders of the People, where-as they could not except against Christ's works, or *authoritatem factorum*, they began to quarrell *authoritatem faciendi*, and so to question Him, by what authoritie Hee did these things, and who gaue Him this authoritie, *Mat. 21. 23.* Thus it fareth with our Adversaries, or these our new Pharisees, to day, since they can not except against *didaxiv*, or the doctrine which wee teach, lest else they should haue nothing at all to holde their poore bewitched people in hand, they must needs except here, and quarrell *authoritatem didaxiv*, and so squabble about our authoritie in Teaching, if not authoritie of Doctrine: wherefore let vs giue this to their so great and pressing necessitie.

There is one of our Men, no lesse truelie in Dignation than Place, vvhoe hath latelie written most learnedlie in defence of our CALLING; vvhoe-at I can not heare of anie amongst our Adversaries, vvhoe hath so much as snatched as yet but lyke a Dog leaping at NIEVS: so that I graunt this to bee but a superfluous labour on my part, vvhoe-in but *benè actum malè ago*: yet I can not but looke for a charitable construction: *voluntas quon sit actio-*
nem mensura; and that it may bee permitted to those, qui
præ tenui peculio vitulum vivum divi minus elustrare possunt, vel
aurum è farina fingere; yea, and as who could not bee altogether heere muer, being so deicticallie pointed at, and pressed by the greater part in common, but at least some advantage taken by the Adversarie vpon my silence against my selfe, though not to the least præjudice to the errand or common

mon cause, or yet derogation to the credit of the Ministrie
with vs, through my weake sides: wherefore, gentle Reader,
giue to necessitie whatsoever thou findest heere done, and
vouchsafe at least thy best countenance, which is grace enough
against all disgrace I feare these whatsoever my paines shall
incurre with the enemye, yea, or bee lyable vnto: for if thou
pardon my presumption, and accept of this my meane in-
deavour, thou shalt perhaps incourage mee to some
greater attempt: what well done, giue GOD the
praise; and where I haue taken the paines, reape
thou the profit: what thou findest amisse,

*corrigi ac sanari posse ne despera: as who,
aliis vt profum, veritatis Discipulus esse
malim, quam, aliis dum pra-
sum, erroris Magi-
ster, &c.*

V I V E. V A L E.

F I N I S.



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ERRATA.

Pag.	lin.	for	reade
6	Margent,	inſignari,	inſigniri.
Ibid.	Ibidem.	Maletemata,	qui Maletemata.
Ibid.	7	periet,	pereat.
9	17	appeare,	appeareth.
11	31	quod,	quos.
20	34	estate,	estates.
22	25	whiles,	whiles as.
23	27	videri,	videſi.
43	13	Papiſta,	Papiſſa.
49	3	ſolelie,	ſolly.
Ibid.	6	Sainct,	Sainctſ.
50	1	Chryſoſtomo,	Quarto.
51	15	ao,	to.
52	10	word,	words.
Ibid.	19	thing,	things.
54	32	ſolelie,	ſolly.
59	3	abſoluteſie,	abſoluta.
65	6	deſuerant,	deſuerunt.
69	27	not,	note.
71	4	certainlie,	certaintie.
Ibid.	23	Boguntinus,	Boguntinus.

Item, in ſome places of this Treatiſe, for
pretend, reade pertend,

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